THE FAITHFVLL SHEPHEARD:

OR

THE SHEPHEARDS Faithfulneſſe:

Wherein is for the matter largely, but for the maner, in few words, ſet forth the excellencie *and neceſſitie of the Miniſterie; A Miniſters* properties and dutie; His entrance into this function and charge; How to begin fitly to inſtruct his people; Catechiſing and Preaching; And a good plaine order and method therein: Not ſo as yet publiſhed.

Very profitable both for yoong Students, who intend the ſtudie of Theologie (herein being alſo declared what *Arts and tongues firſt to be learned, what kinde of Authours* to be read, and books neceſſarie in the beginning, and which *in the firſt place*) *as alſo for ſuch Miniſters as yet have not attained to a diſtinct order to ſtudie, write, meditate, and to preach methodically, both for their better courſe in delivering the Word, and the peoples underſtanding in hearing, and memorie in reteining the ſame.*

By RICHARD BERNARD, Preacher of Gods Word.

2. Tim. 2. 15.

Studie to ſhew thy ſelfe approved of God, a workeman that needeth not to be aſhamed, dividing the word of Truth aright.

LONDON
Printed by *Arnold Hatfield* for
1607.

THE SHEPHERD:

OR,

THE SHEPHERD'S

Guide to the

Pastoral Charge:

Wherein is for the matter largely, but for
the manner briefly, set forth the excel-

lency and necessity of the calling of a Minister;
his Qualifications, Entrance, Duties, Maintenance and
Charge; How to begin, how to go on, and how to end
Preaching; And a good

This profitable Book for young Students, being entered the
Studie of Theologie (wherein being also declared what

1937:79

By RICHARD BAXTER, Preacher
of Gods Word.

2. Tim. 4. 1.

I charge thee therefore before God, and the Lord Jesus who
shall judge the quick and the dead,

Printed by [illegible]

TO THE RIGHT WORshipfull his *Honorable good friend M.* Doctor MOVNTAGVE, Deane of his *Maiesties Chapell*, R. B. *wisheth* heartilie all true happinesse and *felicitie for euer.*

IT is the saying of him (Right Worshipfull) whom God did mooue you once to honour, with this selected text, *Moses my seruant is dead*, to your great praise, *Grauis est & arduus, si quis alius ex omni Theologia, locus is, qui est deformandis concionibus*: by which (being vttered of a man of that learning and experience) I might be somewhat afraid to attempt the publishing of this Treatise, vpon such a subiect, but that I know it is acceptable to God (if we haue no greater gift to offer) to cast a mite into the Lords treasury; & I haue had also the approbation of some for my incouragement, both in the Vniuersitie & countrie. A mite in a great treasurie is small in shew for encreasement thereunto, neuertheless it is somewhat, though but a mite. What I haue performed in this labour for matter and method, it may by reading of it appeare: my labour hath

not beene little, my intendement good. Whatsoeuer it is (Right worshipfull) I presume to offer it you, as a poore present, to testifie my humble and heartie thankfulnesse, for your manifold kindnesses and liberall fauours vnto me. I long ago offred it to your view, in a naked shape, and first conception, which euer since I haue beene better proportioning, and now haue thus clothed it as it is. If before this, I had prepared it, I had not so long deferred off, or if my pouertie could haue affoorded a better testimonie, as in will I can wish, it should most gladly haue gone forth, as worthily deserued, vnder the honor of your name. Accept (Right Worshipfull) this labor, and so looke vpon it, as you haue bene and are wont, louingly to accept of me: so shall you encourage me to further endeuors, and bind me still more in all dutiful respect, to acknowledge your professed and approoued loue and good will constant towards me; and to powre out my praiers to God continually for your preseruation and encrease in all spirituall graces for euer. *Worsop* this 16. of Iune.

Your worships bounden in Christ Iesus euer,

RICHARD BERNARD.

To his brethren of the Ministery, and the beloued Readers, Grace and peace.

THe Preaching of Gods word, (brethren in the Lord & beloued) an vnfolding therof to the peoples capacity, with words of exhortation applied to the conscience, both to enforme, and reform, and where they be wel, to confirme, as it is most necessarie, so is it indeed a very hard worke to be performed, though to the vnskilfull it seeme easie: and thereupon, not a few vnaduisedly take it in hand, speaking without iudgement rashly, without order preposterously, catching matter together without dependancie, little to the peoples edification, and lesse to the honour of this holy ordinance, which by these is made odious with many, and held rather a talke of the toong from a disordered affection, without knowledge, than a godly instruction rightly disposed by setled iudgment. It may be they are φιλάγαθοι, and of a good affection attempt this worke, but withall they must be διδακτικοι hauing abilitie in wisedome aptly to teach. Discreet vnderstanding must goe with zeale, and grauitie with sinceritie: affection is headie without wisedome: this moderates, as the other pricks forward: they must be linked inseparablie. Knowledge alone deliuereth coldly, and zeale alone, not respectiuely: knowledge without zeale permitteth of more than is meet, by distinction: and zeale not according to knowledge breedeth but dissention. It is requisite therefore the Ministers be neither νεοι (whom pride may puffe vp, not yet hauing in a sanctified

ctified course, learned to moderate the lusts of youth) nor νεόφυτοι, as yet not apt to teach, and vnfit to be ouerseers in a Congregation: for we must know what to teach for the matter, and how for the maner; and so to diuide the word aright to the hearers; which is required in all that preach vnto the people. And therefore to further both these, vpon these considerations duly weighed, I was encouraged to proceed and to vndergoe the maleuolous censure of this enuious age. First, for that I see many do obserue this order in part, though not so exactly as were to be wished, and as it is here by precepts briefly and plainly set downe, whose good approbation I hope to finde as maintenance against the rest. Secondly, for that I haue found by my owne experience in teaching, both the easinesse thereof to be atteined soone vnto, as also that it is a very sound & profitable way, as I haue iudged hearing other, and they me, neither disliked of any that I haue heard of, who list to speake faithfully and with profit. Thirdly, for that I hauing vpon an occasion studied the 11. of the first of the Corinthians, from the 23. verse to the end, I finde plainly this method set downe by the Apostle, and so hath it a diuine and Apostolicall approbation, for supposing the 23. 24. 25. verses to be as his text out of Matth. 26. 26. 27. 28. the 26. containeth the scope, the 27. is a doctrine, 28. an vse, 29. a reason to enforce it, 30. and 31. the application of that which went before, to the present state of the Corinthians. 32. a preuention of an obiection which must follow application, as I haue declared in this treatise. 33. 34. a louing exhortation for the conclusion, with a briefe repetition of somewhat before reprehended, with a prescribed remedie for the same. This place gaue me the

first

first and chiefest occasion to write this treatise of preaching and method therein. Fourthly and lastly, for that I hauing laboured for all such both old and new which haue writen of this matter, to further me, I perswaded my selfe that this my labour would not be vnacceptable to my brethren, as it hath beene to me a paine-full worke, wherein I haue endeuoured to set downe much matter in very few words; and willstrate the manifold precepts by euident examples briefly. If in all this I attaine to my desire in any measure, I content my selfe: my will was to perfect, though thorow disabilitie I leaue the worke imperfect. Nothing can bee so well done, but a want may be espied by some, or at least supposed to be seene in the cunningest deuice of man; and all know, it is easier to find a fault, than either to begin well a cunning worke or rightly to finish an imperfect labour, or to amend perfectly what is amisse. I looke for carpers and such as would find euen nodum in scirpo *by an enuious eie in my labours. But if some profit, those that be my friends, I blesse God, though other do not benefit: for as* amici omnia amicè interpretantur & in meliorem partem dubia accipiunt, *so* inimici & inuidi malè omnia, & peiorem in partem vel optima torquere student. *I presume not to make a rule to any, nor to tie all to one method, but as men shall find which is the best, that let them in iudgement approue without partiall affection. I desire that mens persons may not at any time be preiudiciall to their labors. Wise men in such cases doe weigh in iudgement the substance, and are not with partiall affection misled by circumstance. So reade and iudge, as if you that reade were your selues the Authors. In a word, do as you would be done vnto. Farewell.*

THE

The Contens.

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THE FAITHFVLL SHEPHEARD: *Or* THE SHEPHEARDS Faithfulneſſe.

CHAP. I.

Of the neceſſitie and excellencie of the Miniſterie and the Word preached.

WHen the World by wiſedome knew not God in the wiſedome of God, it pleaſed God to appoint a weake meanes, in carnall iudgement, euen the fooliſhneſſe of preaching to ſaue his elect: And heerein ordinarily God will ſhew his power to ſaue all that ſhall be ſaued. It was from the beginning Preaching and Prophecying, before the fall and after. In Paradiſe God taught *Adam* and *Eue* both Law *Geneſ.* 2. 6. 17. and Goſpell, *Geneſ.* 3. 15. Before the floud, *Enoch*, *Iude verſ.* 14. *Noah* 1. *Pet.* 3. 19. After the floud, to *Moſes*, *Abraham*, *Geneſ.* 20. 7. and 18. 19. *Iſaac* and *Iacob*, *Ioſeph*, *Pſal.* 105. 22. From *Moſes*, *Ieremie* ſaith, the Lord ceaſed not to ſend his ſeruants the Prophets. And S. *Iames* witneſſeth

1. Cor. 1. 21.

The neceſſitie of Preaching and Preachers.

Ier. 7. 25.

witneſſeth that *Moſes* had his ordinarie teachers, continued to his daies, *Act.* 15. 21. The Apoſtle S. *Paul* tels vs, that as Chriſt ſent out his Apoſtles, and gaue them a charge at his Aſcenſion, with a promiſe, *Matt.*28.18.19. So he gaue gifts for the Miniſterie and Preaching of the Word vnto the worlds end, *Epheſ.*4.12. *Eſai* 66.21. *Ier.*33.21. without the which the people periſh, *Prouerb.*29. 18. How can people call on him in whom they haue not beleeued? How can they beleeue of whom they haue not heard? and how can they heare without a Preacher? It is therefore verie neceſſary, and thoſe which ſhould preach the ſame. For this cauſe, by the holy ſpirit the Miniſters of the Goſpel are called Light, Salt, Sauiours, Seers, Chariots of Iſrael, & Horſemen thereof, Paſtours, Planters, Waterers, Builders, and Stewards, Watchmen, Soldiers, Nurſes, and ſuch like; comparing them to ſuch things, and callings, as are moſt common, and alſo needfull to neceſſarie vſes: that the neceſſity of them heereby may be conſidered of, both for the Church and Common-wealth. For that is true by experience, that men thorough the preaching of the Word conſcionably, are brought to more euen ciuill humanitie, than, by the lawes of man, which may bridle ſomewhat: But it is the Word onely which worketh conſcience to God, true obedience to men, Chriſtian loue and pietie: Yea the Word can worke ſuch humiliation and ſubiection (for it is the power of God) and that to be voluntarilie, as it appeareth in the King of Nineuie, his Nobles and people, as no power of man can worke and bring them vnto. Therfore ſhould this, if men haue no better grace, euen in policie be accounted neceſſarie, and by Princes be vpholden and maintained. Why ſhould not therefore men couet to be in this calling euen for publike good? which is not onely profitable, and neceſſarie, but alſo withall a very honorable function, and a woorthie worke, 1. *Tim.* 5. 1. which both God himſelfe and the woorthieſt men that euer liued tooke vpon them. To paſſe ouer other; *Salomon* that moſt wiſe king, and for regall magnificencie and power had not his peere: yet intituled

The Miniſterie is an honorable calling.

tuled himselfe *the Preacher*. Our Sauiour Christ did chuse to honour this calling, and performed in his person, the office of a Preacher amongst men on earth, in all mens sight: but refused to be a Iudge, or to be made a King: though he ordained both, and is truely both. *Dauid* a woorthy warriour, and a valiant champion, yea a royall King, disdained not to be a Prophet of God vnto the people; yea and once Priest-like to dance cheerely before the Arke of God in a white garment. *Esaias* is held to be of the blood royal, & yet a Prophet & Teacher in Iudah, without disparagement.

This is not to be vnderstood, as spoken of honest men, but of the vnconscionable in their callings.

Some of our States and Gentrie, with prophane *Esau* cõtemne as he did this calling for a messe of pottage, worldly pompe, pleasure, and profit; wish their children any thing, worldly Lawyers, fraudulent Merchants, killing Physicians, bloody Captaines, idle loose liuers, swearing ruffians, walkers on Shooters-hill, & courters on Salisburies plaines, to maintaine their riot, rather than (as they call them) Priests. And yet this state is magnified of God and man. The Lord requireth that his Ministers be receiued with double honour. To whom doth euer Christ say, but to them: *He that heareth you heareth me, and him that sent me. He that despiseth you, despiseth me and my father also.*

Hath not God set them out with honorable titles, & calleth thẽ Ministers of God, *Tit.* 1. 1. Workers together with God, 2. *Cor.* 6. 1. Ambassadors of Christ Iesus? 2. *Cor.* 5. 19. Elders? *Act.* 5. 20. 1. *Tim.* 6. Ouerseers? *Tit.* 1. Fathers, Men of God; Friends of God; Disposers of the secrets of Gods holie ones? *Psal.* 89. 19. and 106. 16. Prophets, Angels? All titles of reuerence, honor, and preheminence.

Why then should any disdaine (ô yee sonnes of Nobles) to take this calling vpon you, or any of you to be malecontent, who haue alreadie entred hereunto, because the proud & wicked despise you? Heare I pray you (yee Heralds of the euerliuing God) may it possiblie seeme a small thing to be a separated people vnto God himselfe from the multitude of men? to be the sweet sauour of Christ in all that are saued and them that perish? to cast downe the imagination

2. Cor. 2. 15. & 10. 5.

of man, and euerie high thought againſt God? to bring it captiue to the obedience of Chriſt?

Is it a ſmall matter to meddle with the Secrets of God, to ſaue ſoules, to open and ſhut the kingdome of heauen, for and againſt whomſoeuer?

Many other callings are, as on the earth, ſo for the earth or earthly matters. But this concerneth the ſoule and heauenly things.

This calling in euery part thereof enforceth vpon a man heauenly Meditations, which none els doth properly.

When a Miniſter ſpeakes truely Gods Word, he may ſpeake freely to all: And all muſt heare him, as if God ſpake, with reuerence: els, it will be eaſier for Sodome and Gomorrha in the day of iudgement than for that perſon or people, *Math.* 10.14.15. *Si res ipſas*, ſaith *Eraſmus*, *iuſtâ penſemus trutinâ, nullus eſt rex tam magnificus, quatenus rex eſt, quin ſit infra dignitatem, non dicam Epiſcopi, ſed dicam Paſtoris, quatenus eſt Paſtor.* And leſt it might ſeeme a paradox, hee prooueth it by comparing the matter and the ſcope of either calling with other: *Honor & ſublimitas Epiſcopalis* (ſaith S. *Ambroſe* in Paſtorali) *nullis poterit comparationibus adæquari. Si Regum fulgori compares & principum diademati, longe erit inferior comparatio, quàm ſi plumbi metallum ad auri fulgorem compares.* And againe a little after in the ſame booke he ſaith; *Nihil in ſeculo hoc excellentius ſacerdotibus, nihil ſublimius Epiſcopis reperiri poteſt.* Where leſt the former ſhould be taken as onely ſpoken of ſuch as are Biſhops, he in this latter place, ſpeakes of Prieſts, and of them, before Biſhops: but all this muſt be vnderſtood of good Biſhops and Prieſts, els I dare ſay, *Nihil in hoc ſeculo peſtilentius Epiſcopis & Sacerdotibus impijs, quales ſunt papales, qui ventrem pro Deo habent, qui gloriam ſibi adulatione, opibus, honore, vaniloquentia acquirere ſtudent, qui terreſtria ſapiunt, qui per auaritiam fictitijs verbis auditores ſuos nundinantur; qui ſimiles animalibus ratione expertibus, voluptatem in quotidianis ponunt delitijs: qui animum habent rapinis exercitatum, & habendi coaceruandiq; beneficia & honores cupiditate*

Lib. 1. de ratione concionandi.

tate inexplebilem, quibus tenebrarum caligo sempiterna reseruatur. But for such as be faithfull is reserued a crown of glorie; and by sauing of soules, they shall in heauen shine as the starres for euer and euer.

We thus see the necessitie of this calling, the honour thereof; and how highly it is magnified by God himselfe, and good men.

There is no cause why amongst vs that are called Christians, it should be esteemed so contemptible a calling: which also the very heathen, who neuer knew the true God, so much reuerenced.

It is recorded, that amongst the Athenians no King was created before he had taken orders, and was made a Priest.

The Egyptians are said, of Philosophers to chuse their Priests, and of their Priests Kings.

Vziah a mightie King in Iudah, who though he offended in presumption, yet his act declared his high esteeme of the Priests office, and that it was not so base in his eies as now the Ministerie of Christ is amongst many of vs. An office more meet for the mightiest person of the best education and noblest birth, than for the basest of the people & lowest sort, vpon whom for the most part it is cast; because the wisemen of the world, men of might, & the noble, hold it derogatorie to their dignities, the Word it selfe too simple a subiect for their deepe conceits and reach in policies. But this is the Lords doing; that the foolish things of the world might confound the wise; weake things, mightie; vile things and despised (so is Gods choise) to bring to naught things that are: that all may be said to be of him, and he haue the more glorie, who is heerein to be praised for euer. Amen. 1. Cor. 2.

CHAP. II.

Of the lawfull entrance of a Minister into the Ministerie, and also into his charge and place.

WE see it is no disgrace for any to be a Minister of the Gospell, and is a calling woorthie of any qua-

lified in the excellenteſt maner; yet is not euerie one woorthie of it, nor fit for it: but ſuch as are called and ſent of God, being furniſhed with gifts in ſome meaſure to be able to diſcharge the office of a Teacher, and alſo ſtirred vp with a godly affection to deſire the ſame.

A Miniſter muſt be ſent of God, and called of the Church.

Thus being ſent of God, the Church by examination muſt, or they to whom the authoritie of the Church is committed, trie thee and approouing thee by finding thee endued with ſuch gifts as is neceſſarie for a Miniſter, muſt call and inſtitute one lawfully preſented to a Paſtorall charge to take care ouer the flocke. Wee may not take it vpon vs before we be called: if any runne before the Lord call, as many doe for profit, eaſe, and honour, we may condemne our ſelues for haſte, and goe without expectation of good ſpeed. God appoints none but he prepareth them before, and giueth them gifts to performe their dutie.

Luk.24. Act.1.

Ierome on Haggai.

Conſidera (ſaith S. *Ierom*) *Sacerdotum eſſe officium de lege interrogantibus reſpondere: Si Sacerdos eſt, ſciat legem domini; ſi ignorat, ipſe ſe arguit non eſſe Sacerdotem domini.* So as an vnfit man, ignorant and vaine, may be mans Miniſter, but none of Chriſts meſſenger.

Againe, if we ruſh in without authoritie of the Church, it is preſumption, contempt of Superioritie, breach of order, the nurſe of confuſion, the mother of ſchiſme, and bane of Churches peace: Begin well, and better hope there is to end well. Firſt let vs take our warrant, and then proceed in commiſſion, and aime at a right end. Let true zeale moone thee for Gods glorie, the aduancing of Chriſts kingdome, to conuert ſinners, *and to build the bodie of Chriſt*, to open the eies of the blinde, and to turne them from darkneſſe to light, from Sathan vnto God, to the edifying of the bodie of Chriſt, and ouerthrow of the power of darkneſſe. Begin not for profit, for feare of pouertie, nor for eaſe, becauſe thou art loth to labour, neither for honour to be had in eſtimation. The chiefe ends, let them be firſt in thine intention; Seeke God and not thy ſelfe, leſt with *Iudas* thou finde thine owne deſire, comming for the bagge, and ſo loſe

Cauſes mouing to the Miniſterie.

Eph.4.11.12.

Gods

Gods blessing. There is a proper end of euery thing. The Lord shewes why he hath appointed Pastors for his Church: if we intend any other thing sinisterly, seeking by it, which it in Gods appointment aimeth not at, it is to abuse hypocritically holie things by a deceitfull heart; as *Iesabell* did a fast for *Naboths* vineyard; but such hearts shew themselues actiuely thorow idlenesse, couetousnesse, or proud aspiring afterwards.

When God hath furnished, and the Church approoued, then as Gods gifts come freely, so purchase not at anie hand a place by Symonie: Neither chuse it after thy appetite for the best Benefice, but after thy gifts, as thou maist most profit a people. *The Ministers gifts must fit his place.*

A man may bee a fit Minister of Christ, yet not meet for euery Congregation; few so qualified: a milde and a soft spirit to a meeke companie; a lowe voice to a little auditorie, els some few heare, and the rest must stand & gaze: an vndauntable minde to stubborne persons; *Duris nodis durus exhibeatur cuneus*; a loud voice to a great assembly, to a more learned Church a better Clerke; and one of lesse vnderstanding to a ruder sort: Ioine like vnto like, that Pastor and flocke may fit together, for their best good.

The congregation reapes small benefit where the Preachers gifts fit not for the place: Therefore as wee must haue conscience to enter into the Ministerie rightly; so must we be verie respectiue to settle our selues with a people conueniently, for our best comfort and their more edification.

CHAP. III.

Of the Ministers wise and godly proceeding in his Pastorall charge to teach his people.

A Minister placed ouer a Congregation, so as is said, is there appointed of God, and there must settle himselfe to abide, vnlesse he be lawfully called from thence, or necessitie compell him to depart. *A Minister must feed his flocke.*

And

And that flocke muſt he foorthwith begin to feed, and not onely deſire the fleece: wages are due to the worke: the painfull labourer ſhould reape the profit; and not the idle loiterer.

How to fede aright and profitably diuers ſorts of people.

To feed aright its neceſſarie, to weigh what eſtate they ſtand in, and to conſider their conditions.

A Counſeller muſt know the caſe to giue ſound aduice; The Phyſitian his Patient, to adminiſter a wholſome potion: And he that will profit a people, muſt skilfully diſcerne his auditorie.

Ignorant and indocible.

I. If ignorant and indocible, prepare them to receiue the Word, and winne them from their owne waies, pretended cuſtomes, ſuperſtitious vſes; from ſuppoſed good intents, examples of blindly-led forefathers; from the good liking of Popiſh religion, as the beſt, vpon carnall reaſon and worldly commodities; from diſlike of the truth now taught them; and from a conceit of imagination in them, that they are in caſe happie enough; and ſuch like impediments, as rubbiſh to be remooued: to lay a foundation by reaſoning with them, and forciblie conuincing them of ſinne: ſo that they may be pricked in their hearts, and ſhew the neceſſitie of preaching vnto them.

Act.17.2. 3.17. Act.2.36.

Act.17.30. 31.

If they heereupon be touched and become docible, then deliuer the doctrine of the Goſpell more generally at the firſt, and as they amend, more particularly.

If they abide obſtinate, and will not receiue the Word, after ſome ſufficient time of triall, they deſerue to be left, *Matth.*10.14. *Prou.*9.8. *Matth.*7.6. *Act.*19.8.9. & 17.33.

Ignorant and willing.

II. If ignorant, and willing to be taught, they muſt be firſt Catechized and taught the grounds and principles of Religion, the Creed, the Lords praier, the ten Commandements, and the doctrine of the Sacraments: with this milke they muſt be fedde, or els neuer looke that they ſhall be able to receiue ſtrong meat; they cannot vnderſtand nor iudge of interpretations without it.

1.Cor.3.1. Heb.5.13. Ioh.16.12. 1.Pet.3.21. Luc.1.4.

All Arts haue their principles which muſt be learned, ſo hath Diuinitie.

Experience

Experience shewes how that little profit comes by preaching where Catechising is neglected. Many there are who teach twise or three times in a weeke: and yet see lesse fruit of many yeeres labour by not Catechising withall, than some reape in one yeere, who performe both together. *That people must be Catechised: and the manner how.*

This maner of Catechising is to be performed by propounding questions, and the people answering to them: this plaine and simple kinde is the best, and will bring the most profit, though it seeme childish, and be to many tedious.

Children (as all are without knowledge, yea babes at first) must be dealt with as children: Many teach the Catechisme, but its after a discoursing maner, which also experience declareth, that it nothing benefits at all the ruder sort, of which kind are most in countrie Congregations.

Such as will κατηχίζειν rightly must Κατήχειν, that is, *audire*, as well as *erudire*: Κατηχέω is *audio* and *erudio*, and κατηχὴθης, one Catechised is Κατηχὴς, *resonans*: In Schooles, masters shal neuer profit scholers, that heares not them, as well as to giue lectures.

Let the people then learne the Catechisme word for word, and answer to euery question: Interrupt not beginners with interpretations, neithet goe further with any than he can well say: after come to the meaning, and inquire an answer still of them, how they vnderstand this or that in one question, and so in an other; but goe not beyond their conceits; staie somewhat for an answer, but not too long: if one know not, aske another; if any but stammer at it, helpe him, and encourage him by commending his willingnesse: if none can answer a question, shew it thy selfe plainly, how they might haue conceiued it: and then aske it some one againe, and praise him that vnderstands it, and answers after thy telling of him.

Note the varietie of wittes, and as they be, so deale with them; take a word or a piece of an answer from one, when you may expect much from another: teach with cheerefull countenance, familiarly, and louingly.

The forward commend openly, ſpeake to them alſo in priuate heartily, to *Captare beneuolentiam:* hardly will anie learne of thoſe they hate. Be free of ſpeech to anſwer at any mans asking, and gladly take occaſion to ſhew a will readie alwaies to teach. Be familiar, but beware of contempt: neuer permit any to laugh at others wants: that will vtterlie diſcourage them from comming: Make much of the meaneſt, the beſt eſteeme of as is meete, to make the reſt æmulous: But the wilfull obſtinate rebuke as they deſerue, leſt their example make the inclinable, careleſſe, and the better ſort, leſſe dutifull.

Thus through Gods goodneſſe thou maieſt profit by Catechiſing: draw them to it alſo without compulſion; but if thou beeſt proud and cannot ſtoupe to their capacitie, or impatient to heare an ignorant anſwer, or diſdainfull to be familiar; few will come to thee willingly, and none but by force; and theſe will profit little by thee. Experience hath beene my Schoole-maſter, and taught me theſe things, and I finde great fruit, to my comfort.

Suſpect that we bee wanting in our dutie, when none profit by our paines: happely our hearts ſeeke not vnfeignedly what we ſeeme to profeſſe; we teach vſually of courſe, but endeuour not to ſaue our people, of conſcience.

Taught but vnſanctified. 2.Cor.7.8.

III. If they haue beene a people taught, and hauing knowledge, but without ſhew of ſanctification; the doctrine of the Law muſt be vrged vpon them, with legall threats to bring them to a feeling of ſinne; and note ſome ſpeciall ſinne whereof they bee guiltie, and vrge the euill of that ſinne, and wrath of God therefore vpon them, to make them ſorie, that at length they may repent thereof, and bring true repentance for one, and it will cauſe a hatred of all: when they are humbled, preach conſolation.

Act 8.22.

A beleeuing and conſcionable people. 2.Theſ.1.5. & 4.1. Act.11.23.

IV. If they know and beleeue, liuing religiouſly in a holy conuerſation, they muſt be encouraged, commended, and entreated to continue with encreaſe, daily deliuering the Law without the curſe, as a rule of obedience, not to condemnation; and prouoke them by the ſweet promiſes of the

the Gospel, to beleeue and practise vnto the end.

V. If they be declining, or already fallen backe, whether in doctrine or maners, recall them backe, and labour to recouer them; by conuincing the errors, correcting the vices, and by shewing their future miseries by relapse, and their happinesse by a timely returne againe. *Backsliding.* Gal.1.&c. Esa.1.&c. 1.Cor.

VI. If the people be mixt of all, as our Congregations are, they must be dealt withall euerie way, as in the former particulars hath beene declared. *A mixt Congregation.*

Informe the ignorant, confirme such as haue vnderstanding, reclaime the vitious, encourage the vertuous, convince the erroneous, strengthen the weake, recouer againe the backslider, resolue those that doubt, feede with milke and strong meat continually, in season and out of season: when thou thy selfe art loth to labour, and the people list not to heare; when pleasures withdraw, wordly cares carrie away; much labour before seeming mispent, and little hope of after profit: yea euen in persecution, then cease not. Remember that thou hast a flocke to feed, and their blood to answer for: weigh with compassion their miserie, consider thy glorie and reward in winning of soules; and that it is God that will fully recompence, when the people despise thee, and regard thee nothing. 2.Tim.4.1.2. Ezec.3. Act.20.

But yet in performing thy office, bee euer so desirous to speake, as neuertheless thou come not to discharge the publike dutie vnprepared. The best wit readiest to conceiue, the firmest memorie to retaine; nor the volublest tongue to vtter (excellent gifts but much abused to idlenesse and vaine glorie) may not exempt a man from studying, reading, writing sometime, meditation and continuall praier. The men of God indued with gifts extraordinarie, were diligent searchers of the Scriptures. The Sauiour and chief Prophet exhorts the Teachers in Ierusalem hereunto, Ioh.5. S. *Paul* bindes *Timothie* vnto it, 1.*Tim.*4.13. S.*Peter* plainly shewes it to be the practise of the Prophets, 1.*Pet.*1.10. It seemeth that *Ieremie* read the Psalmes, *Ierem.*10.*Ps.*79.6. *Daniel* perused *Ieremie*. It is certaine, S: *Paul* had his books Dan.9.2. *It is not good to preach without preparation.*

2. Tim.4.13. and parchments, not to write in, but to read on, if *Caluin* may be credited; and *Peter* wee may see looked into *Pauls* Epistles, 2.*Pet.*3.16.

The vanitie of Preaching extempore.

It is not beseeming the weightinesse of the worke, nor reuerence of the place, to runne suddenly to stand vp in the roome of God: A rash attempt in so high mysteries breeds but contempts: A desire to shew a mans extemporall facultie, declareth a mans indiscretion and folly. Who will, that is wise, speake before Princes or Princelie Peeres, of Princes affaires openly with leuitie? of matters of great importance suddenly? Who will, that respects blond, giue sentence of life & death rashly? The Minister in Christs chaire speakes of Christ, before God & his Angels; the matter is the secrets of the kingdome; the precious treasures of heauen, by him are opened and set to sale: He is setting before his hearers life & death, heauen and hell; and is pronouncing the sentence of saluation or damnation vpon them: *Sudden conceits of the minde not digested, must needs be rawly deliuered*: often little to the purpose, and ofttoones as farre from the matter as he from serious meditations. And the world is full of carpers, all are not conscionable hearers; by rash & headdie powring out of something vnawares, thou maiest giue an occasion to the euill disposed, either of contempt or raising of contention. Men of this disposition labour for praise, who either play the worldlings all the weeke, or delight in their pleasures, and yet of a sudden can giue men a sermon. But they often lose that they looke for of the wise and iudicious hearers. Holie things are not to bee handled hastily, that we may not cast pearles to swine. Maintenance is allowed, time is allotted; and suddenly we need not, vnlesse we will, vndertake such a worke without preparation. This leuitie in preaching makes a light conceit of Preaching, though not the often preaching done seriouslie by studie and foreset iudgement.

Preaching should not be a labour of the lippes, or talke of the toong from a light imagination: but a serious meditation of the heart in grounded knowledge by much study and

and illumination of the ſpirit.

So to preach will preuent light account of thy words, it will moone the hearers to reuerence, bring more credite to Gods ordinance, worke more effectually, yea pierce more deepely, as ſpoken with authoritie; when words carrie weight of reaſons and religion, and are deliuered with knowledge conſcionablie.

CHAP. IV.

Of Prayer before the Sermon.

THe Miniſter and man of God well prepared, the godly order of Diuine Seruice ſo called, as it is by the Church appointed, without giuing of offence obſerued; and as the cuſtome is, after a Pſalme ſung; then maieſt thou aſcend vp into the Pulpit, fitly placed for the benefit of all, or moſt, that thou maieſt behold all, and they may haue their eies faſtened vpon thee. Nch.8.7. Luk.4.

Begin with Praier before thou read the text, after the cuſtome of ancient Fathers, as S. *Auguſtine* teſtifieth, and as religious reuerence bindeth vs. *Begin with Praier.* *Auguſt.lib.4. cap.1. de doct. Chriſtiana.*

Praier muſt bee the Proeme; it is the Lord that both giues wiſedome to vnderſtand, and words of vtterance: it is the ſpirit that ſtrengtheneth their hearts in ſpeaking, that guides them in the trueth, calles things to their remembrance, & makes them able Miniſters of the Goſpell. The Diſciples might not goe out before they had receiued the ſpirit; neither may wee goe vp and ſpeake without it. It is not by the inſtrument that men are conuerted; neither in the words lieth the power to ſaue: But it is the Lords bleſſing thereupon, who thereby addeth to the Church ſuch as are ordained to be ſaued. *Paul* plants, *Appollo* waters, but God giues the increaſe; els is al in vaine, though woonders were ſhewed from heauen with the preaching of the Word. Eph.6.19. Ioh.16. Matth.10. 2.Cor.3.5.6. Luk.24. Act.1. Act.2.47. & 13.48. 2.Cor.3.6. Deut.29.4. Eſai 63.17.

Heere for the Miniſter to doe his worke, Faith is required; to goe to the throne of grace boldly, the feeling of wants and need of Gods bleſſing, to pray ardently: a loue *What is required in a Miniſter to be able to pray well.*

and commiseration of his hearers, to crie to God compassionately: and a consideration of Gods glorious Maiestie there present, to speake vnto him reuerently. It must bee with vnderstanding and affection; the matter well digested into order, and vttered in few words briefly.

Long and tedious Praiers not commendable.

It is not conuenient to be long in Praier vsually, except vpon extraordinarie occasion sometime: Remember that one may more easily continue praying with deuotion; than others hearing in silence, can religiously giue an assent with good attention.

Halfe houre Praiers are too tedious, vsuall with some men, which is their indiscretion; wearisome to all, liked of none, but such as vse them, who seeme to striue to win God by words, or to waste time. It may bee thought that such weigh not other mens weakneslie, or that Praier is not held feruent, that is not stretched out to such a length: when experience shewes to euerie mans feeling, that feruencie of spirit in Praier is not so during; but euen in a short space is interrupted with wauering thoughts and by fantasies: the edge of godlie feruencie of affection is soone blunted. Let euery one in praying consider what he is in hearing, and so measure his time; as also by the liking or dislike of the Christianly disposed, whose mindes must in these things be our measure.

Of the voice in Praier.

The voice must be audible, continued with one sound, the words vttered deliberatelie, not huddled vp in a hastie maner too irreuerently.

Gesture.

The gesture is with bended knees; with the eies and hands lifted vp towards heauen.

2. Chro. 6. 13.

A set forme of Praier in the beginning.

It is not amisse (except vpon some not common occasion) to obserue in the beginning one set forme of Praier, as many godly men doe. In our Praier wee are the peoples mouth vnto God, and therefore such as in the Pulpit pray for themselues in the singular number, as thus; *I pray thee open my mouth, &c.* doe therein breake off the course of their publike function, and make it a priuate action, vnmuneable without concord to the rest, as a iarring string.

CHAP.

CHAP. V.

Of the Preface after the Praier: and of the text of the Scripture.

PRaier finished, hee may either stand vp or sit downe, as the order of the Church is, it is indifferent. The Doctors in Ierusalem, it seemes sat; our Sauiour Christ sat: but the Apostles stood vp. It is not necessarie euer to vse a Preface; but men may if they please, and it is sometime conuenient: vpon extraordinary occasions in more solemne assemblies, when one speakes to a strange auditorie, or to a Congregation not his owne the first time, or in taking charge of a flocke; hee may beginne as hee holds it meet, to stirre vp the auditorie to attention. Matt. 23. 2. & 5. 1. Act. 13. 16. *When to vse a Preface.*

From the end of their comming, the matter in hand profitable and necessarie; from the consideration of Gods presence; from their professing Religion, their comming at that present, the hope giuen from their former endeuor, and the gifts of God in them; from some examples of good hearers; the commendation of hearing, and commandement thereof in Scripture; from some sentence of Scripture, conteining the drift of the Sermon to bee deliuered; and from what he thinkes meet, and as hee is able. Our Sauiour vsed a Preface before his Sermon; so did the Prophets before him: and the Apostles after him sometimes. Heerein we may also vse reuerend titles, and louing appellations, as saying, Men and Brethren, Fathers; You that feare God: yea *Luke* can write; Most noble *Theophilus*: And S. *Paul* can say, Most noble *Festus*. If herein we giue but due as we know and are Christianly perswaded, we offend not: But yet let vs not be heerein too much in many, nor often; nor too far; keepe a wise moderation of the toong, in what we may easily slip, and in heart beware of flatterie. It were better to come a little short on the right hand heerein, than goe to farre on the left. Flatterie is pernitious euerie where, but chiefly a thing pestilent in the Pulpit; where the *Whence to fetch it.* Luk. 4. 20. 21. Esa. 1. 2. Act. 2. 14. & 10. 34. & 13. 16. *Of giuing of titles; but beware of flatterie.* Iob 32. 21. 22.

verie

verie apperance must be forborne, which we will easilie do before the baseſt; but manie can hardly do before Princes, Nobles, and their bountifull Patrons; especially such as Preach for praise, or to get a Benefice: of which sort, too manie.

Of the Text of Scripture.

After the Preface, declare with an audible voice, what portion of Scripture is the text you will intreat of, whether a booke, or chapter, or some one or moe verses in a chapter; Nchem. 8.8. and reade the same once on the booke; and if it be but a short text, pronounce it againe without the booke distinctly both times: if it be long, reade but once, and vtter onely some part of the beginning againe, with a So foorth. Reade it in the translation to vulgar people, and in that which is most commonly receiued, and best approoued; and euen as it is there set downe, without addition, detraction or change of any thing therein. It is not fit that euerie one be a publike controller of a publike receiued translation. As it may argue some presumption and pride in the Corrector, so it may breed contention, and leaue a great scruple, and cast doubts into the hearers mindes, what reckoning to make of a translation; and it giues great aduantage to the Papists; who heereby labour to forestall many, that they small account of our translations; which we see can neuer be so well done and generally approoued of, but some particular persons will be censuring the same, and that not onely in priuate (a thing happely tolerable if the censure bee true, and wisely proceeded in) but also they must needs shew their skill in Pulpits. It may seeme that such hold it an excellent thing, *digito monstrari*, and that they weene and are of opinion, that as *Persius* notes the vaine ones, *Scire tuum nihil est, nisi te scire hoc sciat alter.* It is verie necessarie that the translation be most sound. But it is nothing expedient that euer publike proclamation bee made of some small defects, that by much prying happely may be noted therein, of euery ordinarie person, but onely such faults as needs noting, and that of learned men too. As the text must bee read in the mother toong, so heere to speake a little briefly

Read the Text out of the best and commonly approoued Translation, and be not easily a controller thereof.

In a common auditorie we must onely vse our mother toong.

briefly of it by the way) must the whole Sermon before a common assemblie, according to the Prophets practise, the vse of our Sauiour, the reasons of S. *Paul*, the custome of the Apostles, and as the Primitiue Fathers, the Greeke and Latine Doctors of the Church were wont to doe, as their Sermons extant declare, without intermixing of long sentences in strange languages not vnderstood, differing from their natiue speech. 1.Cor.14.2. 4.6.9.11.16. 19.

A strange toong hinders the conceit of most hearers (except it be vsed rarely, aptly, and briefly) being ignorant of the same, to apt that before spoken, to that which followes after; and (except it be vsed with discretion) it is a hiding to them what we professe, rather than to teach them; an vnprofitable mispending of time: First needlesse to vtter it, haply in Greeke, then in Latine, and after in English: a treble or a double labour for one; it may be one, two, three, or some few vnderstand hardly the languages, but all other doe not: must we therefore pleasing our selues, seeke to delight these few, to win a little vaine praise of learning, whilest all the rest stand at a gaze, admiring what is said without edification? We that stand vp in Christs roome, must not seeke our owne commendations, there wee must paint out the trueth liuely and plainly, approouing our selues faithfull dispensers of Gods secrets to the conscience of euerie beleeuer, in euery thing to the vtmost of our power. Neuertheless necessitie constraining, as some time to declare the emphasis of a word, often more significant in the original than in the translation; to note some special phrase; to conuince some proudly conceited of his knowledge; or in a learned auditorie, I doubt not of a libertie therein.

The text must be out of the Canon of the Scripture.

For the Text, it must be Canonicall Scripture: The Minister is Gods mouth, he must then speake Gods word, not onely taking it for his text, but all his words must agree to the written trueth, aboue which he may not presume. Ier.23.28. 1.Pet.4.11. 1.Cor.4.6. Iohn 7.16. & 8.26. & 12.50. Act.26.22.

The Prophets came with the word of the Lord; our Sauiour vttered onely the word of his Father, & as his Father spake vnto him: his Text was the Canon of the Scripture,

Psal.19.7. Heb.4.12. 2.Tim.3.16. Rom.8.7. Esa.29 13. Neh.8. 2.Chr.17 9.

*Luc.*4.16.17. he interpreted scripture, *Luc.*24. S. *Paul* taught nothing but Scripture: it onely bindeth conscience; it is absolutely perfect; it conuerteth & makes perfect. Mens precepts are no rule in Religion. Will & affection is too base to rule & to command Reason: and Reason to swaie by mans wisedome is too carnall for Religion: *Esdras* text was Scripture; Christs out of *Esay*; the *Leuites* was the Law; euery one spake out of the booke of God, & so continued vntil Popish Prelats inuented lying Legends, to beguile the people, such as God giues ouer to beleeue lies, for that they kept not, nor receiued a loue of the trueth, and so remaine at this day, euen their diuinest Doctors by Gods iust iudgement.

2.Thes.2.11.

Some heretofore haue preached without a Text, but it is not now the custome of the Church, which orderly must be obserued; neither is that way so good to increase knowledge in the Scripture, nor to cause reuerence to that which is spoken, they not seeing whence it is grounded. Secondly, it must be a Text to beget faith, to ground hope, and to settle loue: such places must we chuse, as plainly affoord vs these things, to teach them vsually as the Apostle exhorts. Obscure Scriptures about which must necessarilie arise questions of controuersies, leaue for Schooles, and handle not amongst the common people and vulgar sort. Common assemblies are not meet either to heare or iudge of controuersies; yet it is a fault of many Preachers, who vse commonly in euery Sermon, to raise vp one point or other in disputation, about which they spend the most of their time, often without iust occasion or necessarie cause: but the fruit of these mens labors is in their hearers contention, talk about words, quiddities and vain ostentation; but not faith working by loue and holie sanctification.

What kinde of Text.

It must be a fit Text.

Thirdly, the Text must be fit for the hearers: If S. *Paul* preach before a Heathen *Felix*, intemperate and vniust, his words shall sound out temperance, righteousnesse, and iudgement, that *Felix* may heare and tremble. Christ Iesus will preach before Scribes and Pharisies against false interpretation of Scriptures, mens traditions, and hypocrisie.

This

This choise of a fit text commends the Ministers wisedome in teaching; his faithfulnesse to performe his office without feare, and his care to doe good: It will preuent cauils when things are reprooued, which the Text plainly affords. On the contrarie, an impertinent Text shewes that the Preacher wants iudgement, either to chuse his Text, or to discerne his auditorie, or both; or that hee hath but some bosome Sermons that alike must serue his turne vpon all occasions in any place; or that he is fearefull and dare not take a Text to touch them, especially men of place, whom hee would rather please by his preaching, to pleasure himselfe; loth therefore is such an one to offend: the fault of too many in these daies; men pleasers, not the seruants of Christ. This is the cause why many weigh euery word, as in a balance, for waight and tuneable measure, for fine pronouncing to delight the eare, more for a *plaudite*, than to conuince conscience, or to remooue impietie; they glaunce at sin somtimes, but faire and farre off, for feare of hitting: They are much in controuersies, by which they least displease men of ill conuersation, who willingly heare any thing but of their sinnes and reformation of life: these bee the Preachers full of discretion, but of little Religion, and lesse true and heartie desire to bring men to saluation.

The discommoditie of an vnapt text.

Gal. 1. 10.

The cause of painted eloquence.

Heere then we see that a Preacher must haue knowledge of his auditory, to fit his Text vnto them, considering where they bee, and what maner of persons, priuate or publike, Ecclesiasticall or of the body politike; superstitious or religious; of holy conuersation or prophane, peaceable or persecutors; zealous or luke-warme; constant or back-sliders; of sound iudgement, or erring from the trueth, ignorantly, or of obstinacie, &c.

What is requisite for a Minister to fit his text for the auditorie.

The Place must be also considered of, a citie or town, popular or of lesse resort. Also if the meeting be not ordinary, note the occasion, the end, and time; whether in mirth or in sorrow; to reioice or lament; in time of prosperitie or aduersitie; and thereafter to frame his speech. And therefore its also requisite, that hee bee a man experienced in the

Word: and one that hath in reading Scriptures gathered together varietie of portions of Scripture, for variety of matter, and haue them readie noted in some little paper booke, and at times studied vpon, to be more readie to speake of them, as occasion shall require. If a man would speake not vnaptly at any time, in any place, to all sorts vnknowen, he must take generall Scriptures, which may rightly concerne all, and cannot be amisse spoken to any, as these, *Eccles.*12.13.14. *Iam.*1.27. 2.*Cor.*1.5.10. *Iude vers.* 14. *Ioh.*3.16. or 36. *Act.*18.26. and such like.

How to speake aptly ever.

CHAP. VI.

Of the Analysis and resolution of the text.

What to be obserued in the Analysis.

THe text read, the Teacher is to resolue his Scripture, to laie it open to the hearers: as First, the Author of the words: Secondly, the occasion thereof: Thirdly, if a particular portion of Scripture, or some Chapter, or verse of a Chapter, then obserue the coherence with that which goes before or followes after: Fourthly, the scope or principall intendement of the holy Ghost in that place, of which scope ariseth the principall proposition; called of Rhetoricians the State; of Lawyers the Issue. This chieflie is to be laboured in, and is to be found out by obseruing these circumstances: *Quis, quid, vbi, quibus auxilijs, cur, quomodo, quando,* that is, the Person, the Thing it selfe, the Time, Place, the Meanes, the maner of Doing, and the End. By the Person, Time, and Place, may be found the occasion; by the Thing, the matter handled; by the Meanes, the arguments; by the maner, the method how the arguments are laide downe, which method is often crypticke, and not naturall; by the End, the scope, and so the principall proposition, which may be brought to one of these three kinds, Demonstratiue, Deliberatiue, or Iudiciall.

How to finde out the scope of a place, and to resolue the same Scripture.

It is a hard thing to finde the state of a whole booke, and to reduce it into one sentence or proposition, for that it is mixt of diuers kindes; but it is more easie in the parts of a

Of dividing a text, and the benefit therof.

booke,

booke, and in a particular portion of Scripture. Fiftly, after the ſcope be found out, the text is to bee diuided into his ſeueral parts: by this we limit our ſelues within bounds, to keepe our ſelues from ranging; the hearer will better follow the matter, and conceiue the meaning in the diſcourſe; It helpeth memorie to carrie away that which is heard. Where order wants without diuiſion, there muſt needs be a diſordered rouing, running in and out, here now in the beginning, by and by there in the ending; a confuſion there is, a mixture of things to be ſeuered, & a ſeparation of things to be conioined: the diſcourſe is looſe, tedious, and vncertaine, wandring without ſtaie or limitation.

Of the Diuiſion of bookes or Chapters, my purpoſe is not to ſpeake, for that helpes enow are to be had for the ſame, and ſo common in all mens labors and Commentaries, that it is a labour needleſſe to giue any precepts heerein. I therefore heere intend to ſpeake of particular Scriptures, one or two verſes for a text, and of the diuiſion, interpretation, and gathering doctrines thereout onely: Some verſes conteine euident doctrines, or propoſitions, as *Prouer.*29.18: *Ioh.*3.36. where note the qualitie thereof; Generall or Speciall, Affirmatiue or Negatiue, Neceſſary or Cõtingent: the parts, the Antecedent & Conſequent; where ſuch euident propoſitiõs be not, there, firſt look out *atotum*, what in generall to name it; as a narration, a doctrine teaching ſomewhat; exhortation, dehortation; a commandement, a promiſe; threat, rebuke; petition, wiſh, vowe; curſe; profeſſion, declaration, a ſalutation, a counſell, comfort, prediction, praiſe, thankeſgiuing, diſpraiſe, admonition, queſtion, anſwer, mocke or taunt, definition, deſcription, accuſation, prohibition, deteſtation, denial or affirmation, & ſo forth. Then gather the parts by circumſtances, euen as the words lie in order, if it may be, for the better helpe of the meaner ſort. To find what to call it, which terme or name cõteineth the ſcope of the words, & it may be found out from other Scriptures, as *Mat.*28.19. is called a commandement; by S. *Paul Act.*10.42. ſo *Geneſ.*17.4. which S. *Paul* cals a

How to diuide particular verſes.

What firſt to conſider and know to diuide a verſe.

Promiſe, *Rom.*4. 20. *Pſal.*32. 1. interpreted by S. *Paul*, *Rom.* 4.6. Againe, we may know how to call it by the ſenſe of the place, albeit wee finde it not interpreted elſwhere: and by other meanes, as by the Verbe, as *Matth.*9.30. its a charge giuen, *Rom.* 12.1. an exhortation, *Luk.*14.29.30. a mocking, *Rom.* 9. 14. deteſtation noted by *abſit*, which Verbe ſhewes the Apoſtles deteſtation of that blaſphemie by Nounes: *Dan.*4.24. it is a Counſell: by Aduerbes; *Pſal.* 119.5. a wiſh: by Coniunctions, *etſi, quamuis*, and the like are *ſymbola occupationis: niſi* is often *nota obiectionis*, and *ſed ſolutionis*, as 2. *Cor.*1.24. by Interiections, as *Pſal.* 120. 5. a complaint. In one verſe there may be two or three generals, as *Geneſ.*32. 30. the firſt part a narration, the latter a gratulation; whereupon in ſuch caſes according as the text will affoord, muſt bee firſt made a generall diuiſion into diuers totums, and euery of them after into their branches by circumſtances: as for example, *Ezech.* 18.30.

By this ſee the vſe of Grammar neceſſary to a Diuine.

1. Author.

2. Occaſion.

3. Scope and generall propoſition.

4. Coherence.

5. Parts and generall diuiſion.

The ſubdiuiſion by obſeruation of circumſtances.

Theſe words are the Prophet *Ezechiels*, whom the Lord raiſed vp, as to comfort the godly, ſo to ſhew the wicked their ſins and puniſhment for the ſame. Secondly, the wicked Iewes had blaſphemouſly accuſed the Lord of iniuſtice, and murmured againſt his chaſtiſements. Thirdly, which the Prophet reprooues them for, and confutes their error, and ſhewes that Gods waies are equall and iuſt, and theirs vniuſt, and that not he, but they, are the cauſe of his iudgements vpon them, which are iuſtly inflicted. Fourthly, whereupon in theſe words the Prophet concludes, that for theſe their ſpeeches they deſerue puniſhment, and ſhould be puniſhed vnleſſe they repented. Fiftly, the verſe containeth three generals or totums, and therefore muſt firſt be obſerued: the firſt, is a threatning of iudgement: the ſecond, an exhortation: the third, a promiſe, which both the ſenſe & the Verbes (*I will iudge*; *Returne*; *Shall not be*) doe note out vnto vs. Now if men pleaſe, they may by circumſtances diuide theſe into ſeuerall parts, euery one againe, and as the words lie in order: as thus; *In the threat*, note firſt the cauſe, in *therefore*; ſecondly, what is threatned, *iudgement*: thirdly,

thirdly, who in generall, *the house of Israel*, and more particularlie *enerie one*; fourthly, the maner of iudgement; *iustlie, according to his waies.* Fiftly, the person threatning, *the Lord:* So likewise proceed in the exhortation and promise.

Another example, Matth. 10. 14.

These be the words of our Saviour Christ in his commission giuen to his Disciples, who commanded them to preach, and to goe hither and thither, and yet without care of corporall prouision, intimating also to them, that all should not receiue them; he fore-knowing mans thoughts, who vpon hearing of enemies, would bee somewhat discouraged: he heere preuents an obiection or answers closely to that question which they might make concerning their behauiour to the obstinate, and what shall befall them. All which is to encourage the Disciples in their Ministerie. The parts whereof are two in generall, a Commination and a Commandement.

1. *In the threat*, note; First the parties threatned, *Whosoeuer*, the persons; and after the place; *the house or citie.* Secondly why, for two offences, *not receiuing the Disciples*, and *for not hearing their words.* Thirdly, the certaintie of the threatning confirmed to his Disciples, *truely I say to you.* Fourthly, what is threatned, to wit, *their certaine damnation and impossibilitie to be saued*, deliuered in a comparatiue speech; *it shall be easier.* Fiftly, the time when this shall be effected, *in the day of iudgement.*

2. *In the commandement* obserue first the time, *when they depart.* secondly, who, *the Disciples, all of them:* thirdly, what to doe, *shake off the dust of their feete.*

Thus may we doe with any Scripture, if we can but know the generall, how to name it, and so laie it open by circumstances, euen as the words lie in order. This maner of diuiding will affoord much matter, easie for the method, and discends to the capacitie of the simplest hearer. But heere is no small cunning required, to gather out lessons from euery circumstance fitly, yet easie to any one that vnderstands, and hath laboured heerein, as shall bee after demonstrated by example.

example. If it be held too great curioſitie, ſo diſtinctlie to note euerie word as it were, and circumſtance, then the generall diuiſion may be onely obſerued, and one or moe of the words followed, paſſing from one to another briefly at his pleaſure: The way is all one, this more eaſie and leſſe diſtinct to the vnderſtanding in particulars: the other more hard and ſubiect to the cenſure of a meane hearer, any whit exerciſed in the Word, who more eaſily iudgeth and ſeeth the collections of doctrines, and how it is followed, and when the Preacher keepes or roues from the preſent matter.

How to diuide after an other maner, in ſhew more learned.

If this way be not liked, in ſtead of this diuiding, and for generall heads, one, two, or three propoſitions may be gathered, and as parts followed, euery propoſition conteining the ſubſtance of the circumſtances in the generall part.

As for example, to declare my meaning, Act. 10.33.

The words are part of *Cornelius* anſwer, and containe in them three parts: Firſt, *Cornelius* obedience in theſe words; *therefore ſent I for thee immediately:* wherein we note theſe circumſtances; firſt, the cauſe, in *therefore*; ſecondly, the things done, in *ſent*; thirdly, who, in *I*, that is, *Cornelius*; fourthly, for whom; fiftly, when. Secondly *Cornelius* incouraging and commending of *Peter:* wherein note; firſt, who and whom; ſecondly, for what; thirdly, *Cornelius* readineſſe, in the laſt words, where obſerue firſt, when; ſecondly, the cauſe; thirdly, the parties; fourthly, the place; fiftly, the maner; ſixtly, the end; ſeuenthly, what. Theſe three parts thus ſet foorth by circumſtances, may be drawen into three propoſitions; and in ſtead of this diuiding, the Teacher may ſay: We will in theſe words (after hee hath read the verſe) handle and ſpeake of three things:

Theſe three propoſitions contain plainly three ſeuerall circumſtances, knit vp together as doctrines.

I. That the commandement of God muſt make him to whom it is giuen, to obey the ſame without delay.

II. That thoſe which ſend for Gods meſſengers ſhould openly encourage them by commending their willingneſſe in comming.

III. That hearers knowing of their comming ſhould make the mſelues ready, wait for them, ſubmitting themſelues

ſelues with reuerence to heare whatſoeuer they ſhall teach them from the Lord.

Which propoſitions may bee prooued and followed in the ſame order to a mans ſelfe, as the circumſtances ſhould be; but yet in ſhew differing to the auditorie: the other being deliuered plainly, and in a diſiointed ſpeaking, handling euery circumſtance by it ſelfe; but this way largely ſet foorth with a continued ſpeech, to the end of euery propoſition. The other eaſie to be conceiued of the hearer; and to be deliuered of the ſpeaker, requiring neither ſingular memorie, nor much libertie of ſpeech; and therefore to tickling eares a harſher way; though for all ſorts more profitable: this way not ſo eaſie nor ſo euident, hardlier to bee vnderſtood of the ſimpler ſort; and more difficult to bee performed of the Preacher, except he haue a good memorie to helpe well his vnderſtanding, and alſo a ready toong, freely vnfolding without ſtoppe, the conceits of the minde. Chuſe either after your gifts; but doe all to edification.

What vſe to make of Logicke, an arte moſt neceſſary for a Miniſter.

Heere is required in the Teacher skill in the arte of Logicke, an eſpeciall handmaid by the aſſiſtance of Gods ſpirit, to ſerue for great vſe in reading the Scriptures, in interpreting & laying them open vnto others. By Logicke we ſee the method of the Spirit, we behold the arguments, the coherence and the ſcope; by it we collect doctrines, confirme them, enlarge the proofes, gather thence conſequently apt vſes, and vrge them by reaſons vpon the hearers. Without this, a Teacher can neuer ſoundly lay open the ſcriptures, ſolidely proſecute any matter, nor pithily perſwade, nor firmly eſtabliſh a truth, nor iudge of conſequents, nor conuince an aduerſarie well, nor anſwer warily mens ſubtilties, nor wittily preuent cauilling Sophiſtrie: *Si Logica abſit, rationalis homo, præter rationem in linguæ ſono verſatur*: A mans Oration without Logicke, is but ſound of words without reaſon; an ignorant diſcourſe, in which if the toong be flight, and memorie weake, as the hearer ſhall oft loſe the drift of his wordes; ſo hee ſhall not ſeldome forget himſelfe by ouerrunning both his owne and other mens wits.

Let Logicke bee then the ſterne to guide the courſe of thy ſpeeches, that the ſudden blaſts of affections ouerwhelme thee not, if thou intend to ſpeake iudicially.

CHAP. VII.

Of the Scholies and interpretation of the words.

AFter the diuiſion of the text, muſt follow an explanation of the ſimple words, or of words ioined together, making euidently a ſentence: yet this is not to be done at once thorow out the text, but orderly as the words are come vnto, or the ſentences in the ſeuerall parts of the diuiſion, which will preuent tediouſneſſe and tautologies.

What is to be explaned, and what not.

If the words bee but two or three together, or but one briefe ſentence, then as neceſſitie requireth, they may at once bee explaned; and then a Paraphraſe made thereon, briefe and plaine. Which thing is not to be done where the words are plaine without any obſcuritie in them. For euerie Scripture is either plainly ſet downe, and the words to be taken properly as they lie in the letter: (So is euery doctrin of Faith and maners neceſſary to ſaluation ſet downe) which needs no explication of words, but inlarging of the matter: or elſe obſcurely; and this needs an expoſition. No Scripture is in it ſelfe obſcure, but that wee want eie-ſight to behold what is therein conteined. The Sunne is euer cleere, though wee through our blindneſſe cannot ſee the ſhining; or for that ſome dark clouds hinder our ſight, which are to be remooued, that we may looke vpon it.

How Scripture becomes obſcure, and wherein the obſcuritie lieth.

The clouds obſcuring the cleere light of the Scripture in the words or ſentences, are theſe, which if we can expell, the matter in euerie text will become manifeſt.

1. Is Varietie ſometimes of reading, *quæ in quibuſdam Hebræi textus & Græci locis, vel inſcitiâ, vel negligentiâ librariorum irrepſêre: credatur tamen non in omnibus exemplaribus malitiâ Iudæorum textum corruptum eſſe, vt impiè tenent Papiſtæ.*

2. Is varietie of ſignification of words: one word ſignifying

ing many things, *Homonymies:* many words signifying againe one thing, *Synonymies:* and when words are somewhat like, as if they were Synonymies; and yet differ.

3. The ignorance of the proper signification of the word, for want of vnderstanding in the originall languages; so of the phrase and propriety of that speech.

4. Defects and errors in translations, by adding, omitting, altering, misplacing, mispointing, by comma, colon, parenthesis, period, or interrogation.

5. Diuersitie of the opinions of Interpretours:

6. Shewes of contradictorie speeches.

7. Want of knowledge of the Arts, Historie, Philosophie, Antiquities; closely couched in many a text of Scripture.

8. And lastlie, Ignorance of points of Diuinitie, and of such things whereof the Scripture speaketh, proper to it selfe, of God, of Christ Iesus; of the Law and Gospell; and of the Sacraments.

As many of these as the text is obscured by, and iustlie therefore needeth an exposition, must be made plaine, both to cleere what is darke, and to resolue the hearer of that which may doubtfully be taken. Words may thus bee explained:

How the text may be explained; and to remoone obscurities.

1. First, by setting downe an vsuall word, for an vnusual; a proper for a figuratiue.

2. A more plaine, for one more obscure, by a Grammaticall Synonymie.

3. By a nominall definition.

4. By distinguishing words doubtful one from another, and interpret diuersitie of significations, according to the subiect matter there handled; els as one saith, *Dum verba nimis attenduntur, sensus veritatis amittitur.*

5. By obseruing our owne common vse of such words and maner of speaking, how, and why we so speake.

For translations, bring them to the originall text, and by that trie them; and see the emphasis of the words, the maner of speaking, and the Grammaticall constructions.

Reconcile what seeme to iarre, and cleere the same from false interpretations. There is but one true and naturall sense of euerie place, which is the literall sense, that which the holie Ghost principally intendeth there: and accordingly can there be giuen but one true and right interpretation of the words and sentence. A godly meaning may be made of the same; agreeing with the Analogie of faith, tending to Gods glorie, the suppression of vice and maintenance of vertue, and so tolerable. But *Sensus proprius & genuina interpretatio*, is that which makes the place to agree to the chiefe purpose and scope of the holie Ghost intended in that same place of Scripture.

One true and naturall sense of euery place, and so one right exposition.

Sensus Pius.

Genuinus sensus.

Now to giue this right exposition of the place; to iudge of other mens interpretations, for the approouing of the best, for the reiecting of the woorst; to examine aright also varietie of readings and translations; in what sense to take words of diuers significations; to make supply of a Grammaticall Ellipsis, yea and to reconcile truely places which seeme to disagree, may be by these meanes following.

How to giue a true sense vpon a place, and to trie the same so to be.

1. By the Analogie of faith, for it must agree with the principles of Religion, the points of Cathechisme set downe in the Creed, the Lords Praier, the ten Commandements, and the doctrine of Sacraments; One saith, *Propositio obscura; primò omnium ad certam alicuius disciplinæ methodum reuocetur, & ex rerum in ea traditarum principijs & ἀναλογίᾳ iudicetur.* This is it which the Apostle meaneth; and for that end wils *Timothie* to keepe the true paterne of wholsome words, ὑποτύπωσιν ὑγιαινόντων λόγων, which one right well interpreteth thus, *Methodum dextram materiarum Theologicarum*: to which the interpretation of more obscure places may be brought, as to *certum & immotum interpretationis κεφάλαιον*, as the same author cals it: which if men would vse, there should neuer be such monstrous opinions broched, nor so dangerous contentions raised in the Church daily, as there hath beene and now is. But euerie thing would agree with Faith and Charitie, in which stands the forme of wholesome words deliuered by the Apostle:

By analogie of Faith, the points of Catechisme.

To

To which the foure formerly mentioned may bee reduced fitlie. The Creed *to Faith*, as the ſumme thereof, and ſo the Sacraments as Seales confirming the ſame. To *Loue*, the Commandements, which ſhewe vs what to doe to our neighbour: and the Lords Praier, teaching what to requeſt of God for our neighbour.

II. By the circumſtance of the place; what, who, to whom, by what, when, and how, obſeruing carefully what goes before, what followes after. Of which things ſpeaks S. *Auguſtine* and S. *Ierome*, vpon the fourth of *Amos*, and on *Matth.25. Ex antecedentibus & conſequentibus colligitur verus Scripturæ ſenſus.* We may not onely looke vpon one word and ſentence, and thereupon iudge of all: the ſcope muſt withall bee diligently attended vnto, wherefore the words are ſpoken. As the order of the diſcourſe, *contextus ſeries* is to be weighed for right interpretation, ſo the end is to be conſidered, to giue a true ſenſe; *Intelligentia dictorum ex cauſis ſumenda eſt dicentis*. The ſaying of *Hilarie* cited by *Lyranus* on *Deut.* 28. whereunto agreeth that Lawyers rule: *Prior & potentior eſt mens, quàm vox dicentis.* Of which matter S. *Auguſt. libr.* 3. *de Doctrina Chriſtiana, Cap.* 5. & 10. *By Circumſtances.* *Auguſt. lib.2. de doct. Chriſt. cap.31.*

III. By comparing and laying Scripture to Scripture, the place in hand with other places; the cleerer expounding the more obſcure; and the more places the fewer, as S. *Auguſt.* ſaith; *Oportet ſecundum plura intelligi pauciora, Aug. lib. de Adulterinis coniugijs, cap.*11.12. The Prophets muſt be laied to the Law, and the New Teſtament to the Old; for the Prophets expound *Moſes*; and the Apoſtles and Euangeliſts them both. This is the ſearching of the Scripture commanded by our Sauiour, and for which the Bereans are commended. *By comparing of Scripture with it ſelfe.* Ioh.5. Act.17.11. Ioh.5. Act.17.

Now the Scriptures to be conferred together are of 3. ſorts. *What Scriptures to be compared together, with the ſame required.*

I. Is with places, the ſelfe ſame in other places repeated, as that of God to *Abraham, Geneſ.* 12. 3. confetre it with *Geneſ.*22. 18. *Act.*3.2. *Galat.* 3. 8. is the ſame repeated againe: ſo *Eſai* 29. 13. againe repeated, *Matth.*15.8.

Yet heere note, that these places are not so precisely repeated, but that sometimes there may be and is a little alteration: and this is for fiue causes, which may be as helpes to vs in the interpretation of our text in hand.

Why the same places repeated, haue some times some alteration.

1. For interpretation sake, as *Psal.*78.2. *Matth.*13.38.

2. For to distinguish one thing from an other, as *Mich.* 5.1. *Matt.*2.6.

3. To make a restraint of somewhat more generall, to a more speciall, as *Deut.*6.13. *Matth.*4.10. and *Esai* 29.13. *Matth.*15.8.

4. For application of the type to the trueth, and of a generall to a speciall, as *Ionah* 1.7. *Matth.*12.39.40. *Psal.* 69.25: *Act.*1.20.

5. For breuitie sake, or that something fit not the matter in hand, as *Zach.*9.9. *Matth.*21.5.

With places alike, but not the same.

II. Kinde is with places, not the selfe same repeated, but others somewhat alike, and agree either in words, as *Genes.* 28.12. *Ioh.* 1.51. and *Gen.*3.15. *Rom.*16.20. or in the meaning, being like in substance of matter, as *Matth.*26.26. *Gen.* 17.10. *Salomons* precept in *Prouerb.* 28.13. expressed by *Dauid, Psal.* 32.3.4.5. heere one place for illustration, is an example of the same kinde, to a precept or exhortation: So likewise, 2. *Sam.*15.25.26. a plaine expressing of *Peters* exhortation, 1. *Pet.*5.6.

With places vnlike and differing, or seeming contrarie in shew.

III. And last kinde is with places vnlike, in shew seeming to disagree from the place in hand, when they be compared together: and this vnlikenesse is either in words or maner of speaking, as *Rom.*3.28. *Iam.*2.24. so 1. *Kin.*9.28. 2. *Chron.* 8.18. and *Zach.*4.13. *Matt.*27.9. where the Prophecie is ascribed to *Ieremie*: or els disagree in the meaning, as *Act.*7.16. *Gen.* 48.22.

No Scripture is contrarie to it selfe.

But heere note that discord is not in Scripture, neither one place contrarie to another, albeit through our ignorance it seeme so to vs; but it is not so indeed: For in a contradiction, there must bee two places hauing the same words in signification: vnderstood of one and the same thing or subiect matter, the same reason and end in-

What is required to make a contradiction.

tended

tended, in one respect and maner of doing at the same time.

If these be so, there is a contradiction by affirmation and negation; as Faith alone doth iustifie vs before God: Faith alone doth not iustifie vs before God. Here is a contradiction. But if the places agree not to one indiuiduate thing, to the same part of that thing, in one and the same respect and consideration, & at the same time also, there is no contradiction betweene them. By this trie all the seeming contradictorie places in the Scripture, & we shall find no opposition at all: *As for example.* In *Gen.* 17.14. & *Gal.* 5.2. seemes an opposition, but trie the places, & we shall find them disagree in time, so no contrariety. Likewise that of *Rom.* 3.28. & *Iam.* 2.24. agree not in the same respect, S. *Paul* speaking of faith iustifying before God: and *Iames* of faith iustifying before men. The way to reconcile such places, must be these foresaid meanes as I haue said. But now to know when it is needfull to vse these meanes, for euerie text requires not thus much trouble:

When there is no contrarietie.

How to reconcile places together.

This is the generall rule, if the signification of the words in any text, as they be there set downe, doe agree with the circumstance of the same place, it is the true sense thereof, as *Act.* 26.23. *Rom.* 3.10. But if the words carrie a shew of any thing against the analogie of faith, or against the Scriptures, or against the scope of the Scripture, or against common good, or against the light of nature, conteining anie absurditie or shew of euill, as in these Scriptures literally taken by themselues, without farther consideration, *Luk.* 10. 4. *Matt.* 10.9. *Matt* 5.29. *Luk.* 16.8. *Ioh.* 6.53. *Reu.* 22.11. and such like; they are not to be taken literally, but figuratiuely; & an other meaning must be made of them, than the letter giues foorth, agreeing with other Scriptures, the analogie of faith, with the circumstances and drift of the place, and the nature of the thing handled. To make this euident, we will bring in seuerall examples to declare the same of euident places, of figuratiue and obscure; of mixt, partlie euident, and partly obscure; lastly of places dissonant one from another how to reconcile them.

A rule to know when the text according to the letter is the true sense of the place, and when not.

1. *Eccles:*

I. Eccles.7.22. Surely there is no man iust in the earth, that doth good and sinneth not.

An euident place of Scripture carrying the sense after the letter, with proofe thereof.

Heere looking vpon this place and obseruing the words, nothing I finde obscure, needing interpretation: but the right sense to be as the words openly declare, for the same agrees with the analogie of faith, it being a principle taught, That all men are sinners: the fift petition, teaching euerie man to aske pardon of his sinnes: it agreeth with the circumstances of the place, and *Salomons* purpose, also with other Scriptures, as *Psalm.* 14. 3. *Iam.* 3.2. 1. *Ioh.* 1.8. *Rom.* 7.19. Therefore this and the like Scriptures deliuering in the letter the true meaning, wee are to proceed to instructions, without searching foorth of anie other sense from the words, or standing vpon explaining of the words, being not obscure; except the rudenesse of the auditorie vntaught in common things doth require a briefe vnfolding of the words as one commeth to them: For there is nothing so cleere, but euen the maine points of Christianitie needeth opening (as in this place; Who is a iust man; What sinne is; And to do good) to such as be vncatechised, and not instructed in the common tearmes of Religion, as God, Sauiour, Law, Gospell, Faith, Repentance, Flesh, Spirit, and so foorth.

II. Matth. 26.26. This is my bodie.

An obscure Scripture, which cannot be taken according to the letter. The Papists exposition false, and proued.

This is an obscure Scripture, & cannot be meant literallie as the Papists expound them; as if Christ had said; This bread is my naturall bodie, borne of the virgin *Marie* my mother, by transubstantiation; for it is absurd and too grosse a conceit: Therefore we search out another sense, and say as if Christ had said, indeed as hee meant; *This bread is a signe of my body, or my body Sacramentally.*

In examining our expositions vpon places, we must first of al referre the matter to some point of Cate-

Now to trie out expositions, we must come to the former Rules: First to confute the Papists, before we confirme our owne: the matter in hand is about the Sacrament, (for this is euer to be marked, of what the place speaketh, that so we may referre it to some Catechisme point, to trie the interpretation by, as places speaking of Christ, we must referre

erre them to his nature or offices, and according vnto the Principles therein learned examine our expositions.) Therfore we are to referre this Predication to the doctrine of Sacraments, where we shall find their exposition to bee against the nature of a Sacrament, which is a relation and not truely a substance; a signe as well, as the thing signified.

chisme, and after that principle of Diuinitie proceed therein.

II. Bring it to another part of the Catechisme, to the Creed, and we shall find it to be against two Articles of the same; of Christs true humane nature, hauing a true body with all the dimensions, which being so, cannot be inclosed in a wafer cake. Also against Christ sitting at the right hand of his father, which is euer true at all moment of times: but this cannot I beleeue, if he be in the Sacrament, and euery morning Masse, and so often as the Sacrament is celebrated. It cannot be said that one true body can be at one instant in two places.

Christ is not bodily in the Sacrament.

III. Trie it by the circumstances of the place, and it is ouerthrowen, considering who administred it, Iesus Christ sitting at the table, and the bread in his hand: by which either must his body sitting at the table be a fantasticall body, if the bread was his true body; or the bread but bread: if the bread was then but bread, it was not transubstantiated, belike till after his resurrection, and in so saying the first institution should be defectiue, and the disciples of Christ to receiue lesse than we do, if it be now transubstantiated. Note againe, that it is called bread, and appeares euer bread: now if it were changed, it were a miracle: and no miracle but it was sensible. The Disciples they tooke it, saw Christ when they eat it, and felt no flesh. The end of a Sacrament is to remember him; now we remember not things present: it is against therefore the end of a Sacrament.

IV. Lastly, it is against Scripture; *Act.* 3. 21. The exposition therefore is false, too Caniball like, allowing the eating of mans flesh; which the Iewes abhorred to heare of. It is false, foolish, and absurd, against religion, reason, sense and naturall instinct.

Iohn 6.

Our exposition true & plainly proued.

Contrariwise, our interpretation is true, on the contrary

agreeing with the nature of a Sacrament, with articles of faith, with Scripture, *Ioh.6.63. Act.3.21.* with al the circumstances of the place, and with places speaking of the like matter, in like maner, and yet no transubstantiation; *Genes.* 17.10. 1.*Cor.* 10.4. 1.*Cor.* 11.25. Therefore this must be giuen, and the right meaning of the words.

*III. Rom.*12.20. *If thine enimie hunger, feed him: If hee thirst, giue him drinke: for in so doing, thou shalt heape coales of fire vpon his head.*

A scripture partly obscure, and partly euident.

These words are partly euident, and the sense in the letter in the words of exhortation: and partly obscure in the confirmation.

The triall of two expositions, whether of them true.

The first needs no explanation, the latter must bee interpreted: for that it seemes to carrie an absurditie in it, to heape coales of fire vpon the head of him to whom wee in charitie are bound to doe good vnto: so may I hurt him, and not benefit him. There is a double meaning giuen of these words: Some say thus; By well doing, thy enemy not deseruing it, thou shalt increase Gods iudgements against him: But the circumstances of the place will not allow this. The Apostles intent is, to mooue men to the worke of charitie, euen to their enemies, to doe them good thereby, and to purpose the same. But if this were the sense, the reason were to shew how to be reuenged on him, and in shew of doing good, to intend him mischiefe, which is against Christian charitie (if wee trie it by the doctrine of charitie) the nature and end thereof. Some expound it thus; In so doing, thou shalt winne him vnto thee by force, euen as if thou diddest heape coales of fire vpon his head, which he should not be able to endure, but must needs yeeld to thee, thy good deeds will so enflame his affection of loue to burne in him towards thee. This may stand with the circumstances, the Apostles scope, the nature of charitie, and with other Scriptures, *Matth.* 5.44. 1.*Samuel* 24.17, 2.*King.*6.22.23.*Prouerb.*25.22. Therefore the true sense.

IV. An example of reconciling places, as in Genes. 22.1; *and Iames* 1.13:

Where

Where the places seeme contradictorie, to make these not to disagree, and to reconcile them, and so other Scriptures; obserue which of the places agree best with the bodie of Diuinitie and principles of Religion; as heere *Iames* his words doe; and learne from the analogie of Faith, the scope and circumstances, the true sense thereof. Then consider wherein the other seemes contradictorie thereunto, as the place of *Genesis*, and there obserue the sense also by the rules: see also whether the rules of opposition hold in them or no. Lastly, lay to them some other place one or two, agreeing and being alike in words or meaning to either of them, which by comparison with them, may giue thee a right difference and shew the reconcilement of them, as *Exod.*20.20. which place agreeth with *Genes.*22.1. and withall interpreteth what is meant by tempting, euen prooving of *Abraham*; by which is plaine then, that there is no contradiction betweene the two places.

An example shewing how to reconcile places seeming to disagree.

So *Matt.*10.5. & 28.19. seeme to iarre, and Christ to be against his owne commandement. But consider and compare them with *Matt.*21.43. and *Act.* 13.46. and the circumstances with the rules of exposition, and the reconcilement will bee made, and no discord found at all. And thus much of the interpretation of the text.

That a Minister may faithfully and soundly interpret, there is required by necessarie consequent from that which hath beene deliuered heere in this Chapter, much knowledge:

What is needfull that a minister may soundly and faithfully bee able to interpret scripture.

I. Of Grammar. From false Grammar (as one saith) there cannot proceed true Diuinitie. By this we finde out the true construction, the proper signification, and the emphasis of words; the proprietie of the tongue, maner of speaking, and other things of lesse importance, yet necessarie, about which Grammar is exercised.

Arte of Grammar.

II. Knowledge of the toongs in some measure is required, *Theologus must be Philologus*; the force of words are more fully in the originall text often, than in the translation; by a mans owne knowledge into the text, hee seeth the matter immediately with his owne eies, when other see in

Knowledge in the tongues, Heb. Greeke, and Latine.

the translation the matter by other mens eies. Euerie language hath peculiar words, dialects, tropes, and figures. Scruples which may arise by varietie of translations, may be preuented or taken away, doubts remooued, and translations more safely followed. The knowledge of three languages very necessary; the Hebrue toong; in it the Canon of the old Testament was written: the Greeke toong, in which language the Scriptures Canonicall of the New Testament are set downe: and the Latin toong, for the reading of authors, wherein most haue written.

Arte of Rhetoricke and other sciences.

III. Knowledge of Rhetoricke, the Scriptures being full of tropes and figures, with knowledge in the rest of the Liberall Sciences: vnderstanding also in naturall Philosophie, Oeconomicks, Ethicks, Politiques, Geographie, Cosmographie: he may not be ignorant of Antiquities; he is to be acquainted with Histories; and with whatsoeuer he shall be occasioned to vse in the interpretation of the Scriptures; without which no man can worke cunningly vpon euerie text, if he want the instrument, (that is) the skil of that arte which should helpe him therein.

What fruit comes by much knowledge in diuers things.

The diuersitie of knowledge in seuerall things which a man brings with him to the reading of the Scripture, are as many candles to giue light to see into his text, both to finde out and lay open such diuersitie of matter as lie couched therein; as also to expound and to shew the full meaning of the words, as *Iohn* 10.27. to interpret this word *Know*; note first, that he speakes by way of Similitude from a Shepheard; then heere consider what is a Shepheards knowledge: first to know sheepe from goats: secondly his sheepe from other mens: thirdly to see to them, to loue, care, and to prouide for them. Now applie this to the text, and you haue the meaning of *Know*, which is, I know them from goats to bee mine, I see to them, loue, care, and prouide for them. And thus may wee expound difficult words, by considering to what Science or Arte to referre the word vnto. One Artist cannot see by that single skill all things: but the Grammarian hee seeth and handles Gram-

maticall

maticall points: the Rhetorician, Rhetorique: the Logitian, Logique: the Naturall and Morall Philosophers, their Philosophie: Historiographers, Antiquaries, and others, the points of their profession. Euerie one cannot tell whence is fetched the simile in *Iob*, 14.7.8.9 nor handle it wel without insight into husbandrie. Nor *Iob* 20.18. and 24.5. and 30.29. and 47.7.9. nor *Ieremie* 8.7. nor *Esai* 50.5. without naturall Philosophie: nor *Iob* 26.7. nor 2. *King* 20.9. *Esai* 38.8. *Amos* 9.6. without Astronomie: nor know how the words in *Iob* 33.9. are spoken, without Rhetoricke: nor 1. *Cor.* 10.1.2.3.4. *Act.* 5.36.37. without History. Nor 2. *Peter* 1.5.6.7. without Ethicks: nor *Genes.* 49.10. without Politiques. And thus might I instance the occasion of all knowledge required to expound exactly euery place in the Scripture: which I speake not as if I were furnished with them, (for I heere shew but by my wants what I see to bee needfull) nor to discourage some from the Ministerie, nor to dishort others in it, painfull and profitable persons, who haue not al these particulars to helpe them: But to shew that brain-sicke opinion to denie the vse of Arts to the Scripture, and to stirre vs vp to the diligent study of these things, as we can any way possiblie doe, to commend the great necessitie of vpholding Schooles of learning for the attainement heereof: and that such as haue children and would preferre them to the Ministerie, should endeuour to traine them vp in all kinde of learning, if any way they be able.

Scripture doth require the vse and skill of all sciences.

Knowledge in Diuinitie besides the former humane science.

IV. Knowledge, besides this humane Science, in Diuinitie, it is absolutely necessarie: first that he be well grounded in the principles of Religion, to be able to iudge of his owne interpretations, the opinions of others; and to laie downe sound and wholesome doctrine, as before I haue declared the vse thereof. Secondly he be throughly acquainted with the Scriptures, by reading the same orderly thorough, without confusion, reuerently beginning with praier, in humilitie, without pride or prophannesse: attentiuely, without wandring thoughts; with a hungring desire, without wearisomnesse or loathing; in faith without doubting,

Catechisme.

Throughly to be acquainted with the scriptures themselues.

How to read them profitably.

beleeuing and applying the ſame to thy ſelfe; conſcionablie, with purpoſe to practiſe the ſame to Gods glorie, without hypocriſie, conſtantly. This reading will by Gods ſpirit be bleſſed, to make a man expert in the Scriptures: for the other more particular maner of reading the Scriptures, I ſet thoſe ouer to ſuch as haue largely written thereof, that would be further inſtructed heerein.

Furniſhed with good bookes: Of humanitie.

V. A miniſter muſt bee furniſhed with books, as good helps to further his ſtudie, and theſe of all ſorts. Firſt, for humanitie, of the ſeuerall Arts of Ethickes, Politickes, Oeconomicks, natural Philoſophie, ſuch as haue written of Trees, Herbes, Beaſts, of Husbandrie, Geographie, Hiſtories of Iewiſh cuſtomes, of their Waights and Meaſures, and what other matter the learned haue written of for the Scriptures eſpecially.

Of diuinitie.

Next theſe, bookes of Diuinitie and other neceſſarie, with ſuch as are immediate intended helpes therein. Firſt,

The Bible.

the Bible, the booke of God in Engliſh, Latin, Greeke and Hebrue; our beſt Engliſh tranſlation, *Tremelius*, Septuagints tranſlation: *Montanus* interlineall, or *Vatablus*: *Beza*

Dictionaries.

his Teſtament. Secondly, Dictionaries, beſides the Latin and Greeke common for all ſorts, the Hebrue *Pagninus* and

Concordance and the ſingular vſe therof, to finde proofes for a Doctrine to enlarge the vſe of the ſame by reaſons and examples, and to handle a common place.

Auenarius. Thirdly, Concordances, Latin, Greeke and Hebrue, of which there is ſingular vſe: a Concordance helpes memorie much, to finde out any place of Scripture; alſo in comparing Scriptures, to finde places, the ſame with the text repeated, or like places in words that affoord helpe to prooue doctrines, by ſeeking the principall word in the doctrine: which it will helpe alſo to enlarge, by conſidering the ſeuerall places which ſpeake of the ſame matter, or haue the ſame words; out of which may be obſerued, differences, cauſes, effects, exhortations, promiſes, threats, yea and examples alſo, to handle therby a Common place.

As for example:

If a man would ſpeake of Feare, let him finde *Feare* in the Concordance, and there he ſhall ſee ſome place wil tell him what feare is, as *Prouer.* 1.7. ſome the kinds, of God, of man,

true and falſe feare, what to feare, and what not, as *Matth.* 10. Exhortations to true feare, *Deuter.*4. how to attaine it, *Prouerb.*2.1.2.3.4.5. *Deuter.*17.19. ſignes of feare, *Pſal.* 119. *verſe* 14. The benefits reaped thereby, *Pſalm.* 25. 34. And diuers other things at large will bee offered to thy conſideration, to follow any point of Diuinitie thereout, if once you had gotten an vſe heerein; the benefit of this is more then heere I can conueniently expreſſe. Surely, he that vnderſtands his text well, and knowes how to draw a doctrine, needs no printed or written Sermons, to helpe for to inlarge it: the right knowledge how to vſe a Concordance, is euerie way a ſufficient helpe for proofes, reaſons, and illuſtrations of the ſame. It may ſeeme, and will proone irkeſome to him that at the firſt makes triall thereof: but time and experience will make it eaſie and pleaſant.

IV. Analyticall expoſitions for the diuiding of bookes and chapters, and vnfolding of the Scriptures, as *Pflacherius* hath done on the Hiſtorie of the Bible: *Piſcator* on the new Teſtament: and ſome of all ſuch bookes helpe to ſhew you the coherence, the antecedents, and the conſequents, the ſcope of the Author, the whole method & arguments for confirmation or confutation of the propoſition handled. *Analyticall expoſition & beneſit thereof.*

It were verie good for a yoong beginner to read euerie day one chapter or two with ſome learned mans reſolution of the ſame: hee ſhall profit much thereby in knowledge of the Scriptures.

V. Of Annotations, as *Bezaes*; of Phraſes, *Weſthemerus*, and *Illyricus* in his *Clauis Scripturæ*, hath gathered many, & of diuers acceptations of words, as alſo *Marlorats Enchiridion* ſets downe; which booke is of verie good vſe, to ſhew how many waies many words are taken; to helpe to finde out like places to compare with the text, and to handle a Common place: the benefit of theſe books and ſuch of the like kinde, is to further vſe in the interpretation of any obſcure portion of Scripture. *Annotations.* *The commoditie of Marlorats Enchiridion.*

VI. Of reconciling places ſeeming to differ, and to be one *Reconciliation of places.*

Catechismes. one against an other, as *Christopher Obenhimius* and *Andreas Althamerus*, or any other, if any haue more, or done better of this matter.

VII. A Catechisme conteining the doctrine of the Church and principles of Religion, *Caluins Institutions*, and *Vrsinus* Catechisme; both which studied throughly, will sufficiently informe a mans iudgment in the chiefe points of Religion, which a Diuine must bee well practised in, for the trial of his doctrine, and other mens iudgements by the Analogie of faith, as before declared. It is good for a beginner to haue without booke the definitions and distributions of the principall heads of Theologie, as *Polanus* Partitions setteth downe, that so hee may readily know to what head to refer his doctrines, or other mens propositions, to examine and iudge rightly of them.

Common-place bookes, and speciall tractates, being particular common places of seuerall things at large.

VIII. Common-place bookes, *Musculus*, *Peter Martyr*, *Zegedinus* tables, which booke is a sum of most principall learned mens labours before his time. At the first a Diuine is to exercise himselfe in handling & making Common places, for so doing he shal furnish himselfe with much matter, and learne to discourse, follow, and stand vpon a point in a Sermon. Vnder Common places, I conteine particular Tractats of seuerall things, being some large Commom place of some speciall point; of God, of Christ his incarnation, passion, resurrection, &c. and of any other thing distinctly set downe.

Commentaries and what vse to make of them.

IX. Commentaries of Orthodox writers, all which will helpe thee in vnderstanding the text, they will more confirme thy iudgement, seeing others to agree in that which thou hast conceiued thy selfe; they, by occasion of words, may put into thy minde what of thy selfe thou canst not dreame of, nor they themselues intended: by these thou maiest as it were talke with and aske the iudgement of the greatest Diuines in the world, of any Scripture they write of; they yet liuing and speaking to vs by their labours: as *Caluin*, *Peter Martyr*, *Musculus* and others.

Ecclesiasticall histories, and Epistles of the ancient Fathers.

X. Ecclesiasticall Historiographers, *Eusebius* tripartite Historie,

Historie, *Rufinus, Socrates, Theodoretus, Sozomenus, Evagrius, Nicephorus, Iosephus, Philo Zonarus*; to which adde the Epistles of *Ierome* and other Fathers, and of late writers. These historicall books are of this vse, for the knowledge of the Churches estate, to reforme maners, and to abolish superstitions.

Acts and Canons of Councells.

XI. The Acts and Canons of ancient Councels, the Centuries, Functius, Sleidans Commentaries, and the book of Martyrs: to see the iudgement of Churches in matters of Religion, the condemning of heresies, and maintenance of the truth. Heereunto adde, the Harmony of confessions of late reformed Churches.

Controuersies, and when to studie them and whose in the first place.

XII. Controuersies whereinto we may safely proceed, being well grounded by these things aforesaid. Heerein it is good, to begin with these of later times, *Calvin, Peter Martyr, Cranmer, Iuell, Fulke, Sadel, Beza, Whitakers, Morney* and *Reinolds*: then to other of former times, and also to the Fathers. But heere take these caueats touching the Fathers. First, see that the name be not counterfet, and the worke falsified (as of late the Fathers haue beene by the Papists.) Secondly, approoue of their opinions, and of all other mens, onely as farre as they agree with Scriptures in matters of saluation. Thirdly, when they differ, consider them as men, reuerence them and receiue them in the truth: but be tied to none in their errors. If it be possible, reconcile and cure the iarre, to make them agree. If thou canst not by the rules deliuered, trie which is sound, & that hold. If an equall probability be of two, and reasons seem to thee alike for both, make a profitable vse of either: but publikly broach neither vnto the auditory, if it be a matter of importance, for it will but breed contention. If wee will thus bee wary, we shall not runne into error for company, wee shall vphold a consent and preserue a godly peace in the Church.

Caueats in reading of the Fathers.

When wee are thus fitly prepared and armed with the sound knowledge of the truth, against sophistrie and subtile distinctions; then may wee boldly enter vpon a dangerous

sort: for yoong nouices vpon whom neuertheleſſe in theſe daies, proud conceits, for ſhew of learning, wild youths, wanton by their wits, foolehardily ruſh vpon, in their very *a, b, c,* of Diuinitie to their ruine and Churches diſturbance: as Firſt, Schoolemen, *Peter Lombard*, *Thomas Aquinas*, *Scotus*, *Bonauentura*, and *Durandus*. Secondly, Catechiſmes, *Canſius*, &c. Thirdly, Commentaries, *Caietanus*, *Ferus*, *Tolet*, *Arias Montanus*, *Stella*, *Pintus*, *Ianſenius*, *Rsberus*, and others with *Poſtils*. Fourthly, Hiſtories, *Ceſar Baronius*, *Onuphrius*, *Auguſt. Steuchus*, *Platina*, *Anaſtaſius* & *Iacobus de Voragine*. Fiftly, *Gratian* decrees, *Raymundus* Decretals; *Clementius* Conſtitutions; the Extrauagants, the Epiſtles of Romiſh Biſhops; the Canon Law; the Gloſſes and Commentaries of the Canoniſts; the Acts of late Councels, ſet foorth by *Peter Crabbe*, Martyrologies. Sixtly, Controuerſies of *Roffenſis*, *Gregorie de Valentia*, *Stapletons*, *Hoſius*, *Eccius*, *Harding*, *Bellarmine*, with others, and thoſe that haue anſwered them. Seuenthly and laſtly, a Miniſter beſides all theſe helpes, muſt haue to rule and direct him in theſe ſubordinate meanes, the holie ſpirit of God, the onely true interpretour of the Scriptures; which are his owne words; who is the ſpirit of trueth, leading and guiding all his in the ſame; without which men for all the meanes, may runne into errours, and grow into hereſies: aboue all, this therefore pray for.

Scholemen, Papiſts, Catechiſmes, Commentaries, hiſtories, &c.

The holy ſpirit of God.

CHAP. VIII.

Of gathering doctrines from the Text.

What a Doctrine is.

AFter Interpretation Logicall, Grammaticall, and Rhetoricall, doubtfull things being reſolued, and obſcure made plaine, followes the Collection of Leſſons or Doctrines, which are propoſitions drawen from the Scripture, teaching ſomewhat to be beleeued, onely for informing of the iudgement. Heere firſt a Teacher muſt begin to builde, that knowledge may goe before zeale to guide the ſame: this of ſome is called the Didaſcalike or Doctrinal part of a

Sermon, wherein a trueth is deliuered and confirmed; by this we onely learne to know and beleeue: But to effect and doe is another part of the Sermon, following vpon this: *As for example.* This is a plain Doctrine deliuered by the holy Ghost, *Prou.* 29.18. *Where there is no vision, the people perish.* This onely informeth my iudgement to take knowledge of a thing, which is this; That they which want the preaching of Gods word, are in a fearefull estate; it is neither exhortation, dehortation, reprehension, commandement, promise, nor any such thing, (for these indeed are consequents of doctrines.) Many such places be, which are euident doctrines of themselues: *Roman.* 8.1. 1.*Corint.* 2.14. *Galath.* 3.10.11. *Hebr.* 13.4. *Psalm.* 19.17. and a thousand moe; out of which if we please, we need not stand to make other collection of Doctrines (except from the emphasis of a word, as an obseruation by the way) but foorthwith come to the vse which is to be made therof, after the words be explaned, and a briefe Paraphrase made thereon. *As for example,* take these words of *Salomon, Prouerb.* 29.18.

How to handle a didascalike text, or a Scripture which is a doctrine of it selfe.

They are a Doctrine of themselues as other Prouerbes be: Heere then begin to expound the words thus: *Where there is no*: in the Hebrue it is onely, *in not,* a Preposition with an Aduerbe, in stead of a Noune; meaning in the want, or in not hauing vision. *Vision,* this word is diuersly taken in Scripture: first for an ordinarie meanes wherby God reuealed his will to his Prophets, as *Numb.* 12.6. and 24.4. Secondly, for a more speciall manifesting of himselfe to *Moses,* as *Numb.* 12.8. Thirdly, for the place of visions, Ierusalem, *Esai* 22. Fourthly and lastly, for the word of the Prophets, the messengers of God to his people, *Esai* 1.1. *Obediah* 1.1. where by vision is meant prophecie, and vision and prophecie both one, 2.*Chron.* 32.32. *Act.* 2.17. Seers and Prophets were one, 1. *Sam.* 9.9. Preaching is also called Prophecying, 1. *Cor.* 14.1.2.3.4.5.13. which stands in the interpretation of the Scriptures, *vers.* 13. or expounding thereof, *vers.* 5. by words which may be vnderstood, *v.* 9. to edifie, exhort, comfort and instruct the Congregation,

A particular explanation of euerie word.

The diuers acceptions of a word, and the same proued.

Obediah 1.1.

What preaching is.

After that the diuers signification of the word is noted, then set downe one proper and apt for the text, and proone how that, and not the other is fittest.

The emphasis is noted, and how it serues to the purpose.

A paraphrase briefe in significant words, according to the explanation, acceptation, and emphasis of the words.

vers. 3. 4. 19. In this last sense must this word vision be taken, and not in any of the three former senses; for this proposition is generall and euer true; but if we put in stead of vision, Hierusalem, it would be absurd to say, Where there is no Hierusalem, the people perish: or, vnderstand it of vision to *Moses*, or the other which were but temporary, & are ceased; must therfore we perish? It is to be interpreted therfore, preaching, called vision and prophecie for the excellencie thereof; so do also the learned expound it. *The people*, that is, persons of all sorts, and not onely the ruder multitude; the word is generall, and conteineth all. *Perish*, there is a singular emphasis in this word, and therefore interpretors diuerslie translate it, To cease and leaue off; to decay; to go backe, to rebell, to be naked, to perish: all which doe well agree to this matter in hand. So it is, as if *Salomon* had said more at large; Where men are without, and want the true preaching of Gods word; there all sorts of men begin to giue ouer good things which before they delighted in, they decaie in graces, and fall backe, become rebellious and wickedly disposed, whereby they make themselues naked of all graces, yea of Gods fauour, exposing themselues to their spirituall enemies, and so perish and come to destruction. Thus you see the doctrine explaned and enlarged by a paraphrase, to the capacitie of leuerie one; whereof in the next place are vses to bee made, and then as one thinks good, he may make some obseruation besides, after the explanation, acception, emphasis, &c.

What it is to gather a doctrine, and when, and also how.

The gathering of a doctrine, is where the doctrine is not expressed in the text, and is collected by good consequent necessarilie. The doctrine is not to bee written from the text, as if the text were drawen to the lesson; and not the doctrine from it; but must follow *iustâ consequentiâ*; so is the collection αὐτόνιστος and ἀποδεικτικος, which is by helpe of Logicall affection of arguments; from a generall to a speciall; from the whole, to the parts; from the proper adiunct, to the subiect; and from the cause, effect, subiect, contraries, comparats, definition and distribution. *As for example:*

Ierem:

*Ierem.*31.31. *I will make a new couenant*; out of which, this doctrine I gather from the adiunct: That the Law of *Moses* was not to bee perpetuall, but for a time till an other come in place thereof. *Hebr.*13.4. Hence this doctrine ariseth: It is lawfull for Ministers to marrie, and their marriage is honorable, which followes by iust consequent, *a genere ad species*, and is as good a doctrine, as if it had been said expresly; the marriage of Ministers is honorable, and the bed vndefiled. And thus he that so collects doctrines and deliuers them, is to bee heard as the mouth of God. And hee that thus can doe, is an *Apollos* in Gods Church, mightie in the Scriptures, shewing by Scripture that which he teacheth, *Act.*18.24.28. and shall conuince the consciences of gaine-saiers, and establish the trueth in the hearts of the beleeuers, and be bold to vrge it vpon the hearers, as speaking with iudgement from authoritie.

Whence to collect doctrines.

In gathering doctrines which may be diuers waies obserued, proceed in this order, both naturall, helpfull to memorie, and also will occasion a man to thinke of manie lessons.

From the occasion.

I. From the occasion of that Scripture; as diuers occassions were of the *Psalmes*, of S. *Pauls* Epistles, of the speaches of our Sauiour Christ; of the Sermons in the *Acts*; and the same of other Scriptures, sometimes one, sometimes an other, and so accordingly may many doctrines be gathered.

From the coherence, whether it be a bare affirmation or negation.

II. From the coherence (when it is) with the other words in that place of Scripture:

A reason, or more reasons of that which went before: a prosecution of an obiect: a conclusion.

If a Reason, it may teach to obserue, that a reason is to be giuen of that which is deliuered for confirmation, and that a bare assertion without proofe is not sufficient.

If the matter bee followed, but without any reason annexed, it may shew the same sufficiently prooued, and easie to be receiued.

If moe reasons bee brought in, and the matter much vrged, and largely stood vpon, it argues the necessity of that point; the earnest endeuour of the author therein, & that it

on: a similitude, an exhort. dehortat. commandement, &c.

is hardlie receiued of men as it ought, or easily reiected as it ought not to be.

If the words be a preuention of an obiection, wee may gather that in teaching, there is as well required wisdome to preuent a foe, as to instruct a friend.

If a conclusion; a time to be obserued to end euery thing, wherein is wisedome how farre to speake in a matter, and when to conclude and be silent.

If the words bee a similitude, to illustrate the matter; it may not the obscuritie of the point handled, or the plaine and euident dealing of the Author, noting withall the kind of similitude, and whence it is fetched.

Lastly, If an exhortation, threat, promise, &c. wee may collect the vse of them, for that end which the spirit vseth them.

Also from Commandement affirmatiue and exhortations; that we are vnapt and slow to a thing. From Commandement Negatiue and dehortation; our aptnesse to a thing. Withall prooue the exhortation to be necessarie, or dehortation, also promises and threats by other Scriptures and examples; and shew wherein also the promises and threats made, doe stand, and in what particulars.

From the scope. There is but one true sense of a place, one scope, and one proper doctrine or proposition. Of a generall proposition or doctrine gathered out of many words, from the most principall scope.

III. From the scope and maine drift of the words: which doctrine is chiefe and principall of that Scripture. As there is but one drift, so but one proper and most naturall doctrine of that place, which though it may be deliuered in a few words, yet it is conteined sometimes in many, sometime in fewer verses or words. *As for example.*

In handling the Epistle to the *Romans*, after the Preface to come to the matter, we shall finde the first scope and principall proposition, conteining the same, to bee this: *That there is but one way for all, Iew or Gentile to attaine saluation, euen by the faith in Christ, wrought by the Gospell, the power of God to saluation*: which doctrine is conteined and followed from the 16. *verse* of the first Chapter, to the beginning of the 19. *chap.* whereunto all that is spoken is to be referred, as conteining reasons to confirme the same.

But

But now heere note, as there is a generall scope, and so a doctrine; so are there other propositions lesse generall conteined within the same, and serue to proove the more generall; the words having a generall scope to proove likewise these lesse generall propositions. As to declare my meaning: The generall and principall proposition you heare what it is, now besides, the Apostle deliuers other propositions, Generall as *Rom.* 3.9. *All men are sinners*; which doctrine is conteined from the 18. *vers.* of the first *chap.* to the 19. *verse* of the 3. *chap.* Againe, that the workes of the Law iustifie none: That faith alone iustifieth. All which propositions, as they proue the principal scope; so the verses wherein these prepositions are set downe, must yeeld these doctrines, & the words must be applied to proue the same: For wee cannot inferre by a true immediate consequent, the principall proposition out of them, which haue a more particular scope. Again, this is to be marked, that manie things come into a discourse by the way, in handling of a matter, which are carefully to be obserued & taken heede vnto, which neither serue to proove either the principall scope, or the lesse generall doctrines; but comming in by way of preuention or other occasions haue (as I may saie) their indiuiduate scope: and so their like distinct and seuerall doctrines by themselues, as *Rom.* 3.1.2. where the scope is not that *all are sinners*; but to shew by way of preuention; that though the Iewes as well as the Gentiles be vnder sin: yet haue they their preferment aboue these: there is the scope differing, the doctrine must differ also. So the *v.* 3. and 4. proue not the prerogatiue of the Iewes; the scope of the two first verses: but are brought in by occasion of the Apostles owne words, to preuent them. The purpose whereof is to shew that God is true and iust in his word and promise (though some do not beleeue the same) and is not without effect.

Propositions or doctrines lesse generall drawen from the words which haue a more speciall scope.

The lesse generall proueth the more generall.

Some verses or words, which come in by the way, proue not other propositions either generall or speciall, but haue an especiall drift as the occasion is, for which they are brought, and so thereafter is the doctrine thence to be collected.

Thus we see scope vpon scope in handling one chiefe point; where also wee vnderstand how the generall is approued by the speciall: the speciall by the words, which containe

taine them same: so also will the words of an indiuiduate proue the scope, and proposition gathered from thence: *As for example*: Act. 15. 21.

An example, shewing how the words proue the generall doctrine or scope, and that the same words affoord seuerall lessons agreeing with the principall doctrine and scope.

Which words containe reasons why the beleeuing Gentiles in some things should restraine their liberty for the weaker Iewes sake, who might be easily offended; and hardly yet bee drawen to their liberty in Christ by the impediments heerein declared: it is the speciall scope of these two verses, 20. 21. differing from that which went before.

The doctrine is this: That the stronger is to beare with the weaker in indifferent things, when they see reasons that as yet hold them in their weakneſſe, till they be better instructed: euery word containeth a reason to enforce this lesson to be receiued of the Gentiles, in the Iewes behalfe.

1. From the authority of their opinion, *Moses* the man of God. 2. From the antiquity of it. 3. From the generality thereof, *in euery city*. 4. For that there be preachers and vpholders of the same. 5. They haue the letter plainly, for that they hold. 6. They see yet a present publicke obseruation of *Moses, euery Sabbath*. Therfore sithence they haue such pulbackes, reasons yet to withhold them, they are a while to be borne withall: and their liberty for feare of offence to be restrained.

The scope thus we see, and the words to containe reasons and arguments to enforce the same, out of which arguments many doctrines may be gathered agreeing vnto the scope: *As thus:*

Opinions of great persons once generally receiued are of great authority to bind men vnto them, and hardly can they be induced to forsake the same.

That antiquity, and so custome, in any religion holds so professors to like thereof, as they will hardly see their errors, and yeeld to a manifest truth of late come to light, and knowen but to some. And so of all the rest of the former reasons may thus lessons be gathered fitly, to informe our iudgements from the scope.

From the maner of deliuering the words Grammatically, and Rhetorically.

IV. From the maner of deliuering the words, by a Grammaticall

Grammaticall Ellipsis, note the celeritie of affection or breuitie thereof, as *Genes.*11.4. *Act.*5.34: *Exod.*22.23: *Psal.* 6.3. And so also the vse of Grammaticall figures approued. By enallege of tense, note the certaintie of the thing, *Gen.* 10.3. *Esai*9.6. and 21.9. By iterating of Noune Substantiues in the same Case, sheweth either:

- an Emphasis, *Psal.*133.2. *Luk.*6.42.
- or a multitude, *Genes.*32.16.
- or a distribution, 1.*Chr.*16.13. *Le.*17.3.2.*Chr.*19.5.
- or els diuersitie and varietie, *Ps.*12.13. *Pro.*20.10.

By iterating the same substantiues in construction in the singular number, they note an Emphasis and certainty, *Exod.*31.15. *Micheas* 2.4. in the plurall an excellencie, *Ps.*136.2. *Eccles.*12.

By repeating of the Verbe may be taught an Emphasis,

- or vehemency, *Gen.*2.17. *Esa.*50.2. *&.*56.3:
- or certainty, *Ps.*50.21. *Ps.*109.10. *Ier.*12.16.
- or celerity, 2. *King.* 8.10. *Prou.*27.23:

By repeating of Adiectiues shew an amplifying, encreasing, or extolling of the thing, *Ier.*24.3. *Esa.*6.3. *Exod.* 34.6. *Ier.*7:4. *&*22.29.

By iterating of a Coniunction, vehemency. *Eze.*13.9.

By repeating of a Sentence: either

- Distribution, as *Ezech.*46.21.
- or Emphasis, *Exod.* 12.50. *Ps.* 145.18. and 124.1.
- or for Explanation, *Ps.*2.3.
- or for Confirmation of the matter, *Ps.*33.11.

By an ironicall speech, a reprehension and the vse thereof.

By interrogation, a vehement affirmation, *Gen.* 47. *Iosua* 10.30. *Iudg.*4.6. *Iohn* 4.35:

2. or Negation, *Gen.*18.4. *Matt.*12.26.
3. or prohibition, *Psal.*79.10. 2. *Sam.*2.22.
4. or diuers affections, as admiration, pitie, complaint, *Ier.*14.19. *Matth.*23.37.
5. or reprehension, *Psalm.*8.10. *Esai* 1.21. *Psal.*22.1.

So doth an Exclamation note as much.

By Concession note a negation & reprehension, 2. *Cor.*12.

16. And by al these the vse of Rhetoricke is confirmed. Also from promises or threats conditionally deliuered, and the end wherefore. Out of all these (nothing in Scripture being in any maner vainly vttered) some good obseruation may be made.

From the order of the words and placing of them, and so of the parts of the diuision of the text.

V. From the order of the words as they be placed (either one part of the diuision, or one word) before or after an other, as *Ezech.* 18.30. *Act.* 26.18.

Opening of the eies before, turning the lesson, knowledge before repentance. But heere the nature of the thing is to be considered, and other reasons of so placing the matter, whether naturall order bee kept or no. For as nothing is spoken idlie, so nothing is placed rashly by the pen man of Gods spirit in the Scripture. We in ordinarie talke, seriously speaking and wisely, will neuer misplace our words wittingly in waightie matters. God disposeth of our words, *Prouerb.* 16.1. much more of the Canonicall and holie writers.

From coupling of words and sentences.

VI. From the coupling of words and sentences: by Copulatiue Coniunctions, shewing the parts to bee both true together, absolutely and not separablie in that matter or circumstance, as *Eccles.* 12.13. the feare of God and keeping the Commandements are inseparable, *Psal.* 34.21. both the parts true, see *Psal.* 33.17. *Matth.* 10.1.

From disiunctiue Coniunctions, shewing that but one of the words or sentences is true, or so to be in either, but not both, as the place intendeth.

From the seuerall words one by one, and thus is diuersly done.

VII. From the seuerall words: for God puts not onely matter into the mindes of the writers, and directs them in the maner, but also guides them in setting it downe with words, *Ierem.* 1.9. 2. *Samuel.* 23.2. Our Sauiour extends the trueth of the Word to an *iota* or a tittle, *Matth.* 5.18. so substantiall is euerie thing which therein is set downe.

How many waies obseruations may bee gathered from the words.

Now this collecting of lessons from the words is diuersly done.

First, from the naturall and most proper signification and emphasis of the word.

Secondly,

Secondly, from the figuratiue vſe thereof, conteining ſome metaphor or other trope.

Thirdly, from the Grammaticall adſignification of the number, as the Apoſtle doth to the *Galath.* 3. 16. So of the Caſe, Gender and Tenſe, ſpeaking in the Preſent, Perfect, or Future tenſe. This is *Muſculus* courſe, obſeruing that he ſaith not thus and thus: but ſo and ſo: and thence collecteth leſſons.

Fourthly, from a Logicall affection of a word; to an other thing, as a cauſe, effect, ſubiect, adiunct, and ſo forth.

Fiftly, by making a queſtion out of the words, and anſwering the ſame; which anſwer being prooued, muſt ſtand for a doctrine; and may be deliuered in a propoſition. This way was practiſed by the reuerend man, Maſter *Perkins*.

VIII. From the circumſtances of the time, *quando*. Day, night, winter, ſummer, preſent, paſt or future, fit, inconuenient, aduerſe, or proſperous: *quandiu*, how long, or ſhort; once, or often, *Hebr.* 12. 26. 27. *From circumſtances.*

2. From the perſon, God, Angels, Men; Diuell, and ill Angels, and Men; publike and generall, as *Adam* and *Abraham*; or priuate, ordinary or extraordinarie: Sex, man, woman, age, birth, countrie, eſtate, place or calling in Church or Common-weale: qualities of minde or bodie, good or bad, elect or reprobate.

3. From the place: heauen, earth or hell: ſea, land, holie, prophane, large or ſtrait, common or proper, and ſo foorth.

But heere note, in gathering leſſons from examples, to make a difference betweene the perſon of Chriſt and men. Our Sauiours example euer good for inſtruction; yet not in all things imitable, as what he did and ſpake as God; and what appertained to his proper office and Mediatourſhip. So men may be good, as yet often they doe ill, wee muſt therefore conſider the act or ſpeech of the perſon; and then the perſon himſelfe, with all the circumſtances of the ſame before noted; and ſo gather the doctrine, els may we erre, and collect that, which by iudiciall examination will not

ſtand, nor be found ſound and approoueable.

From the diuerſitie of matter contained in the words.

IX. From the matter conteined in the words; Eccleſiaſticall, Politicall, Domeſticall, and ſo from the Ethicks, Naturall Philoſophie, Mathematicks, and Arts or Science therein conteined. *As for example. Pſal.72.1. Giue iudgements to the King ô God.* Heere to take occaſion to ſpeake of politicke gouernment.*(ô God:)* from this to handle that point of Diuinitie concerning God. *Righteouſneſſe:* from this to ſpeake of Diuine, Morall, and Chriſtian Righteouſneſſe. *(Sonne:)* from this to ſpeake of Oeconomicks ſomewhat. And ſo likewiſe out of any text to fall into a Common place; which is to handle a thing by the definition, diſtribution, cauſe, effect, by the agreeableneſſe with, or diſagreeing from other things: all which are to be proued by Scripture, reaſon, and teſtimonies; and ſo muſt be in ſtead of doctrines; whereof vſes muſt be made as of collected leſſons; to conuince the falſe definitions and diſtributions; to inſtruct for practiſe, and correct vice by the ſame; and to comfort as the matter ſhall ſerue.

Whence to begin and what it is to handle a cõmon place.

When to common place.

The common maner of proceeding into a Common place, is by theſe formes, (as) heere let vs ſee what this is: (or) we haue occaſion hence to ſpeake of ſuch a matter, and ſo foorth. But yet it is not conuenient to take euerie where occaſion to Common place vpon anie word, but vpon ſuch as the text may well affoord, when the people need to be enformed thereof as yet ignorant, being an vncatechiſed Congregation: or when ſome notable vice is commonly committed, and neceſſarily to be corrected: or ſome godlie dutie to bee commended; happelie made then no account of, or contemned, as is the preaching of the Word, and ſo foorth.

For a thing by ſimilitude and proportion.

X. From a thing by proportion and reſemblance to an other, as *Hebr.*11.1. as *Abraham* left his naturall country at Gods bidding, to enioy Canaan; ſo muſt we this world, to inherit heauen. And ſuch leſſons may be followed and vrged, where good reaſon may be giuen of a true proportion betweene things compared: as *Abraham* fitly heere may

be

be for euerie Christian; and Canaan was a true type of heauen.

Thus wee see how wee may make an Allegorie, which is not simplie vnlawfull; for the Apostle doth allegorize, 1.*Cor.* 9.9. And it is but an argument drawen from a similitude, when the words are expounded mystically, otherwise then the litterall sense doth affoord. *How to allegorize lawfully.*

But in gathering allegories: First, gather them after the true and naturall sense be deliuered, and not before. Secondly, let them not be too farre fetched, strained, obscure, or fooliſh: but agreeing with the Analogie of Faith, and other manifest Scriptures. The best Allegorizing is when the parts of the allegorie may be referred to other Scriptures, speaking of the same properly, as *Matt.*26.36. and so forth. Where Christ may resemble euery pastor: *Peter*, *Iames*, and *Iohn*, Christian professours. *Gethsamine*, the Congregation; their sleepe, sinne; *Iudas*, the diuell.

The proportion then is this: As the Disciples in *Gethsamene*, though warned to watch and pray till Christs comming to them againe, yet fell soone asleepe: and had not Christ returned and awaked them, *Iudas* and his traine suddenly had seazed vpon them. Euen so, though a Pastor teach his flocke, and forewarne them, and leaue them but a while to themselues; they will soone fall to sinne, and bee suddenly ouertaken of the diuell and his instruments, if hee come not eftsoones againe to call them, and stirre them vp to godlinesse. This allegorie is true, and apt; for Christ is called a Pastour; the three Disciples were Christians; sinne is called sleepe, *Rom.*13: and *Iudas* a diuell; men are apt to sinne, as to sleepe; and the absence of a Pastor very perilous: *Prou.*29.18. so as this agreeth with other Scriptures and the Analogie of faith. Thirdly, handle an allegorie briefly, and vse them not too often. Fourthly, let the vse and end be for instruction of life, but not for any proofe of doctrine. Fiftly, let the ancient, graue, and wise collect them. It is not a safe way for yoong beginners not well exercised in the Scriptures, and grounded in the trueth. Allegories are

delightfull, and therefore youth will (as I may say) *lasciuire*, soone waxe wanton immoderately heerein, and so in stead of vsing, abuse the Scripture.

Allegories may be gathered diuersly.

How many waies an allegorie may bee raised.

First, from names, and signification thereof, as *Beelzebub* prince of Flies, the Diuell. Hence this allegorie. As great flies, but easilie blowing vpon flesh in warme weather, infects it, and makes it more and more craule with maggots: so doth the diuell by blasting of our soules with suggestions in time of prosperitie, &c. But note heere, with the name and signification consider the nature of that whence it is taken (as you see from this) and also the nature of that whereunto it is applied.

From what places chiefly the Ancient haue vsed to gather allegories.

Secondly, from Histories, taking occasion often from the name, as *Luke* 8.41.49. *Iairus* signifieth one inlightned; hearing of Christ, seekes to him in hope of helpe; but whilest he is praying, comes the diuell or his instrument, and interrupts and would withdraw him to giue ouer; but that Christ Iesus *vers.* 50. comforts him, and giues him incouragement to beleeue, and so foorth. In stories where the places seeme not to affoord much matter, there men haue accustomed to gather an Allegorie, as *Genes.* 27.14.15.16. 17. *Luke* 19.2.3.4. and *vers.* 29. 30.31.32.33.34. and 45. and such like.

Thirdly, from those Scriptures, where the words haue a shew of an vntrueth in the letter, and must bee vnderstood figuratiuely, as *Psal.* 9.13. which Christ litterally taken neuer did, *Psal.* 118.22. *Esai* 11. *Matt.* 21.44. & 4.12. and such like; where the litterall sense seemeth to inferre an absurditie, as *Rom.* 12.20. *Mark.* 11.13.14. *Luk.* 6.29.30. where the matter in the litterall sense may seeme in regard of the baseneſſe therof, to derogate from the wisdome of the penman; whose excellencie of vnderstanding and calling cannot but perswade vs of a farther and more excellent matter then the letter barely intendeth. likewise *Ioh.* 4.35. *Rom.* 13. 11.12. 1. *Cor.* 3.12. so many places in the *Prouerbes*, as *cap.* 24.30. *chap.* 6.9. *chap.* 9.1.2.3. &c. and 25.16. *Deut.* 25.4.

All

All these haue a further meaning then the letter.

Lastly, where the words be typicall: either in precept, as *Exod.* 22.18.19. *Leu.* 12.2.3, *or Example*, as in *Abraham*, *Gen.*22. *Iosua*, *Sampson*, *Dauid*, and others.

XI. Lastly, from Similitudes many lessons be gathered, and that two waies: *From similitudes.*

First, from the drift whereto it is brought: and then from the very letter and thing it selfe, whence the similitude is made without regarding the similie: as if it were a plain narration: As *Gal.* 4. 1. 2.

The scope is to shew by the similitude, that the Law of God makes not freee, but keeps in bondage: for it doth with vs as tutors and gouernours do with an heire, being a child; euen keepe him vnder as a seruant. *An example.*

The lesson from the scope is: that the Law is seruitude, and freeth not, neither can it, more then tutors a child: but is at the fathers appointment.

From the letter this lesson. That a wise and a godly father will bring vp his child well, though he be his only son and heire, vnder tutors and gouernours. For we must know that the thing, from whence the similitude is fetched, is the same in it selfe, for which it is brought to illustrate another. If the wrath of a King be fearefull as the roaring of a Lion: then a Lions roaring is fearefull.

This collecting of lessons from a similitude, is not onely when it is largely set downe, but euen contained in one word by a Metaphor; as when a Minister is called a shepheard; and a beleeuer, a sheepe; a wicked man, a dogge; wee may note the nature of the thing whence the similie is drawen: and so farre as it may well agree to the thing to which it is brought, apply the same in the seuerall properties to it as doctrines, but then proue them in the application and make vse thereof.

Thus may we doe in Parables.

First marke the scope and the lessons thence, and then from the letter: But yet beware we gather not lessons from euerie thing therein; so many absurdities might follow: neither *To collect lessons from parables.*

ther intended in the ſcope and ſpirituall ſenſe, nor in the letter true: as in the Parable of *Dives*, it is ſaid, he ſpeaks in hell, and hath a toong, which is not true. Manie things in Parables may be ſuppoſed, as if it were ſo, to teach a trueth by a feigned thing.

Of Typicall places.

Typicall places haue alſo a double ſenſe litterall and ſpirituall. Manie of the chiefeſt and heads of the Iewes, were types of Chriſt. The Iewes in proſperitie and aduerſitie, their bleſſings and curſes, and much of their ſeruice typicall to vs: and therefore double obſeruations may bee thence made. And thus much how to gather Doctrine.

Now of the deliuery and proofe of the doctrines: wherein

What to be done in deliuering a doctrine, and proouing the ſame.

I. Follow your diuiſion, and gather the doctrines as the parts doe lie in order: for therefore is the diuiſion made.

II. Before or after the doctrine be deliuered, lay open the ground thereof, that it may enidently appeare how it ariſeth: this is much to perſwade, to beleeue and embrace the ſame: now this eaſily may be done by a ſhort paraphraſe.

Ground of the doctrine.

What doctrines to gather, and what to enlarge.

III. Collect ſuch onely as aptly may be collected: and of theſe; Firſt, what are well knowen, note them onely in fewe words, and but point as it were at them. Secondly, the more ſeldome and rare, and withall profitable, them onely proſecute largely. Euerie text hath ſome certaine words and circumſtances more Emphaticall then the reſt. Thirdly, whatſoeuer may bee aboue the capacitie of the hearers, omit that. All men are not apt for euerie thing, *Ioh.* 16.12. 1. *Cor.*3.1.2. there is beginning, growth, and doctrine for both. Fourthly, euerie thing inconuenient to be vttered, in reſpect of time, place, and perſon, is to be with ſilence paſſed ouer: heerein is a Miniſters wiſdome well ſeene.

Doctrines muſt bee very ſound.

What things to be auoided.

IV. All doctrines muſt be ſound and good, 1. *Tim.*4.6. wholeſome words according to godlineſſe, 1. *Timoth.*6.3. vncorrupt. *Tit.* 2.7. profitable, *Tit.*3.6. ſtanding in faith and charitie, 2. *Timoth.* 1.13. Wee muſt auoid carefully prophane, Iewiſh, and old wiues fables, 1. *Timoth* 4.7. doting fooliſh, and vnlearned queſtions, 2. *Tim.*2.23. ſtrife about words 1. *Tim.*6.4. Commandements of men, which

turne

turne away from the trueth, *Tit.* 1. 14. Genealogies, contentions, brawlings about the law; and whatsoeuer is vnprofitable which procureth enuie, ingendreth strife, railing, ill surmises, which peruerteth the hearers, encreaseth to more vngodlinesse, prophane and vaine bablings, 2. *Timot.* 2.16. and whatsoeuer worketh annoiance to godly peace.

How to deliuer alwaies sound doctrine.

Now that the doctrine may be sound & true: First ponder it well before it be deliuered. Secondly, examine it by the former rules, the Scripture and Analogie of Faith. Thirdly, see the iudgement of all sound auncient and late writers thereupon. Fourthly, let it not bee a point in controuersie vndetermined of the Church; for its hard to define a truth in matters disputeable and not certainly concluded vpon. Fiftly, let none of these things be the ground of our opinions, to broach them to the people; no mans bare assertion without substantiall proofe, old custome, good intent, carnall reason, nor selfe conceit where the word warrants not. These may not sit downe to teach in *Moses chaire*, nor beare any sway in the Lords matters, concerning his worship and his seruice.

Fitll grounds to build vpon.

How a doctrine is to be deliuered.

V. The doctrine being true and sound; First, deliuer it to the people gravely, with deliberate audible voice, & distinct sound in the words, not forcing it as in exhortation. There is one voice and speech for doctrine, another for exhortation, threats, and dehortations. The nature of things must distinguish the action and pronuntiation. To bee loud in doctrine and low in exhortation, or alike in both, is to make discord betweene the matter and proper maner, belonging thereunto. Secondly, let the doctrine be a short proposition, deliuered in fewe, proper, and significant words; vsing as neere as possiblie may bee, the phrase and words of Scripture; auoid all obscure tearmes, not vsuall, also words doubtfull, lest either the matter be not vnderstood or mistaken. And therefore if any words be so by necessity or vnawares vttered, expound your meaning before you do leaue them, that the doctrine may goe for currant.

VI. After so deliuered, shew sometimes the reason why

A reason of the doctrine with the proofe of the same doctrine and reason.

it is or ought to be so, but euer prooue it, (except it bee a maine principle sufficiently knowne and approoued) for the hearers are not bound to receiue our bare affirmations or negations without warrant. Instance the trueth of the doctrine, sometime by an example; to make it more euident: as speaking of *Feare*: The doctrine being this: *The Feare of God escheweth euill:* This may be prooued *Prou.*8. *Prou.*15. an instance, *Iob* 1.2, *Ioseph.*

By what to confirme doctrine, and how to deale in bringing in a proofe.

Confirme the doctrine by Canonicall Scripture, *Nehem.* 8.8. *Act.*18.28. and out of plaine places, without anie or least obscuritie, if any be explanent; and enlarge also the proofe to declare how it confirmes the doctrine deliuered, aptly and not strained, which will thus appeere, if the place of proofe will thence affoord the same doctrine to be collected, for which its brought foorth to confirme an other Scripture. Let the proofe be in the sense, and not onely in the bare shew of the letter, and recite either the whole, or but some part of the place, as much as serues for the purpose in hand: to auoid tediousnesse to the hearers, and to preuent forgetfulnesse of thine owne matter in hand, vse not many, but few pregnant proofes: vnder two or three witnesses, euerie trueth is confirmed.

Too many quotations to prooue one thing not good as its now vsed.

There is a new vpstart quoting of Scripture now vsed, Chapter and Verse for euery word: It is an irreuerent abuse, a superfluous and prophane tossing of the Scriptures, without profit to the hearers; whose vnderstanding can neither conceiue them, nor memorie beare them away. Pride the inuentor, to publish the excellencie of memorie, seeking praise from Gods gift, and making admirable his naturall worke by abusing his word, like *Iudas* in shew of loue to kisse him, whilest in kissing they betray him. It is not possible (especially for the yoonger sort, whose vanitie it is for the most part) for to haue seriously considered of so many Scriptures, how aptly and truely they bee alleaged for the purpose.

If you haue no plaine place, prooue it by necessarie consequent out of other Scriptures, by Logicall reasoning, from

ſignification of a word, from Grammaticall adſignification, from a principle of Religion, and ſo foorth. Adde thereunto teſtimonie of Fathers, and famous Diuines, conſent of Churches, Councels, and confeſſion of aduerſaries, for the better perſwading of the hearers, if it bee thought conuenient or neceſſarie. For theſe helpe much to perſwade to the truth firſt confirmed by the Word, though their authoritie be nothing beſides the Word in matters of ſaluation: much leſſe in any thing to be alledged, and oppoſed againſt the trueth approoued by holie writ.

VII. After all this, then exhort to the imbracing of this doctrine, as being the truth, and vrge the force of the proofes briefly, to perſwade a conſtant holding of the ſame; if it be a doctrine oppugned, or wherein the people ſtande wauering; els it is needleſſe ſo farre to vrge euerie doctrine, or to exhort ſo to that which alreadie is beleeued and receiued for a certaine trueth. *Exhortation vpon the proofe.*

Note that euery doctrine may be brought to ſome principles of Religion, Commandement, Articles of Faith, or Petition in the Lords Praier, as *Berhuſius* in his poſtill ſheweth. *A note.*

Thus much of collections of Doctrines, wherein we ſee what profound knowledge in Scripture for gatherings of Doctrines, and confirming them by proofes is required of the Miniſter, and what a ſtudent, and how well read hee ought to be in authors, to ſee their iudgements, that he may become exact in this point; to informe and confirme men in the trueth, and to ſettle them in Religion without wauering.

CHAP. IX.

Of making vſe of the doctrine, ſhewing what to doe with it.

AFter the deliuerie of the Doctrine, enforming the auditory that there is ſuch a thing, and what it is, followes the vſe neceſſarilie; that the hearers may know what to doe with that which they ſo vnderſtand. Theſe two cannot in *How to make vſe of the doctrine.*

nature be ſundred; nothing can be taught but there is an vſe and end thereof; and theſe bee diſtinct in nature; the doctrine goes before, and the vſe comes after. A leſſon without vſe, is as a deuiſed thing idlie without end. And it is leſſe cunning to giue a precept, then to ſhew aptlie the vſe thereof. Wee muſt therefore firſt in euerie Scripture ſhew the doctrine; as laying a ground of our ſpeech, and thereon build the vſe for further edification.

Foure kindes of vſes. Redargutiue.

The vſes which are to bee made of doctrines are principally theſe foure, as it is, 2. *Tim.*3.16. *Rom.*15.4.

I. The firſt is Redargutiue; when the doctrine is vſed to confute and ouerthrow an error or hereſie, contrarie to that trueth in the doctrine. And this is the dutie of a Teacher; the Prophets vſed it, *Eſai*44. our Sauiour Chriſt, *Matth.*5. *&* 6. *&* 15. againſt falſe interpretations, traditions, and againſt falſe opinions. *Matth.*22. So likewiſe the Apoſtles, *Act.*17.2. *&* 9. 29. and heerein he muſt haue abilitie, *Tit.*1.9.

In conuincing the Aduerſaries.

What is to bee done faithfully to conuince an Aduerſarie.

1. To doe them no wrong, lay downe their errour truely and briefly, as it is held by them, expounding the meaning and diſtinguiſhing of the words from their owne beſt approoued writers, if any obſcuritie bee in it, or ambiguitie; that ſo the matter bee not miſtaken, nor the aduerſarie haue occaſion to cauill and denie the poſition.

2. Not to make it groſſer nor more abſurd then it is, ſhew wherein we conſent, and how farre we may approoue of that opinion. This courſe will ſhew our faithfull dealing, allowing truth in all things, and in euerie one, and that we wilfully diſſent not where we haue iuſt cauſe to agree.

Two ſorts of obiections to be made and anſwered.

3. Note our diſſent, and wherein wee differ, and they miſtake the matter; ſhewing our reaſons for the trueth (as I haue declared in confirmation of a doctrine) and bring in withall, the forcibleſt obiections which the aduerſaries makes againſt vs, to gainſay that wee hold. For there are two ſorts of obiections; one which the aduerſarie vſeth againſt vs to hinder our confirmation, and to weaken the rea-

ſons

sons which wee bring for the trueth we hold. The other which they make against our arguments in confuting their errors. The obiections we must answer, according as they be made; some from the Scripture; some from the testimonies of men, Fathers, and Councels, and withall to weigh what may apparentlie bee excepted against our answer, and preuent that.

4. The difference being cleere betweene vs, confute their error. First by expresse words of Scripture. Secondly, by reasons drawne from Scripture. Thirdly, from a principle of Religion. Fourthly, from testimonie of the Fathers, by their interpreting of those Scriptures which we bring in, or their assertions els where. Fiftly, from Councels. Sixtly, from some of their owne writers disagreeing happely in that point, or from some of their generall points, wherein wee and they agree, shewing that those and such errors of theirs cannot stand together. Seuenthly, by discouering the absurditie, the weake grounds whereon they build such an error, from the bare opinion of one man, or consent of many, from Custome, from deceiued Councels, forged Authors, from fathers mistaken or peruerted, traditions, pretended verities vnwritten, Apocryphall books, or from Canonicall Scripture, but the place misalledged contrarie to the meaning, or not fully alleaged, by adding or detracting, or from a translation erroneous. for these bee the Sophisticall delusions and deceiueable courses which heretikes and scismatikes vse to maintaine their errors with.

With what to confute an errour.

Weak grounds to build vpon, and props of errors.

5. The danger of the error is to be declared.

But here; First, let none fall to counce error, except by extreme necessitie they be vrged thereunto, before they haue for some time deliuered a certaine trueth; and Catechized the people. It is a preposterous course, comming to an ignorant people and superstitious, as most ignorant persons be, to begin foorthwith to handle controuersies; it breeds contention, it makes the common sort who cannot iudge what is spoken for, or obiected onely against the truth, to be answered for clearing the trueth; to thinke

When its best to fall to confutation and controuersies.

the Preacher teacheth contrarie things, and to speake hee knowes not what. It were better to beare with many things, (yet in the meane season, shewing in generall that he would gladly informe them wherein they erre: but that as yet they be not able to beare that he would vtter) till they be taught the principles plainely and diligently, and after a familiar maner; winding the trueth into them at vnawares as it were, without controulement of their ignorant customes and maners for a while. S. *Paul* was some time at Ephesus before he cried openly out of the idoll *Diana*.

What controuersies first to be handled; and how farre to proceed.

II. Also heerein let none meddle farther, when they begin, then may benefit the hearers, and themselues well able to deale with. It is good to raise vp no more spirits by shewing the arguments of the aduersarie, then may bee cunningly coniured downe againe, lest in seeming either to withdraw or to keepe any from errour, such should confirme men therein, and put words into their mouthes, to speake against the trueth, before vnknowne to them. A foolish merchant is he, who will so much make mention of other mens wares, as that he thereby, though not intended, ouerthrow his owne market. Hee is foole-hardie that will challenge an other into the field, bring him out weapons, and himselfe without skill to warde off, and so letting himselfe be beaten with that which he brings. Controuersies requires sharpnesse of wit, & some cunning to find out Sathans Sophistrie. Yoong Cockerils that begin but to crow, may not set vpon the great Cockes of the game. There bee many Nouices who haue scarce learned the *a*, *b*, *c*, in Diuinitie, ignorant in a maner of the common principles of religion, yet in these daies wil be medling with the chiefest controuersies: some crowing against that Sophistical *Bellarmine*: some billing at that profound & Iudiciall interpreter *Caluin*; audaciously controulling him, and foolishly despising his incomparable learning and skill. Some running into the troublesome point of Discipline, when hardly they know what the Noune meaneth: beleeuing what they heare; but saying nothing what they see themselues indici-

ally.

ally. A better way were it to let them alone till we be growne to these things: and then also to proceed wisely and moderately: and in the meane time to bend our force altogither against the common aduersarie.

III. Let vs beware we call not vpon, or once mention, old, dead, and by-past heresies, out of all mens memories: this were but to keepe in minde what were better buried euer in obliuion: neither deuise any new, which are not held: which were so to fight with our owne shadow: and to vtter lies, and offend against charitie by slander. A wicked practise of the Papists against vs, and some of our owne brethren amongst our selues. *Old and by-past heresies or such as are not amongst vs, not to be mentioned.*

IV. And lastly, in confutation of any error, let these things be looked vnto. First, that the text occasion it by good consequent, or directlie speakes against it; that wee seeme not to delight in controuersies, arguing a vaine contentious spirit. Secondly, let it bee such a one, as at that time is abroad, or foorthwith is like to come foorth, and also dangerous to the Church. Thirdly, consider whether it be necessarie to be mentioned and confuted, before that auditorie: and also when conueniently. Fourthly, not to stand long vpon it, but so farre as may be thought expedient to the edification of the hearers. It is altogether a fault, to spend in Countrie and rude assemblies, the whole time, or most part of the Sermon in some point of controuersies: as some vse to doe without iust occasion, or necessary cause. These spirits benefit little their auditories and breed more contention then conscience. And thus much for Redargutiue vse. *Certaine cautions in entering into a controuersie.*

II. Is Instructiue, when the doctrine is vsed to bring vs to the exercise of Christian duties to God and man. And this is the Ministers dutie, as the example of our Sauiour in his Sermon shewes, the Apostles also in their Epistles. *Instructiue vse and what it is.* Matth. 7. Rom. 12. &c. Iames epist.

This vse must be according to the doctrine, which doctrine is either a Proposition without regard of circumstances enforming iudgement, as thus: *Nothing can crosse Gods determination. Saluation is of free grace. True faith rests* *The ground of this vse is either a doctrine or an obserua-*

on

tion of circumstances in stead thereof.

on Gods promise: Whence vse of instruction, correction, redargution and consolation may be drawne. Or in stead of the doctrine, the obseruing and shewing of circumstances, with the thing done or spoken, is the ground of the instruction: as when we say; You see heere this or that done or spoken, by this or that person, when, where and how; which bare relation of things and circumstances is the thing taught to enforme the vnderstanding: whence the vse of instruction concerning some dutie, which must bee done, may be made, and also ought to be gathered. First, from the due consideration of the matter in hand, whether it be ecclesiasticall, politicall, or oeconomicall, or what thing els soeuer. Secondly, of all the circumstances in that place particularlarlie, and so make the instruction accordinglie fitting to the matter, time, place and person. For Instructions from examples, vsuall in storie, may bee erroniouslie gathered, except these things be carefully noted; as for example, in Reading, *Iudg.* 16. 30. to gather that it is lawfull for a man, to venture his life and kill himselfe to be reuenged on his enemies, is false and against the Word: which error comes (if so collected) from want of consideration of al the circumstances, the partie. *Sampson* the iudge of Israel, a type of Christ, who did it by the instinct of Gods spirit, not to reuenge himselfe, but to performe his calling, executing Gods vengeance against the Lords enemies; according to all which the instruction must bee made, and so it will be good. But if the place be of a generall dutie, which belongeth to any, as of any part of holinesse to God, righteousnesse to other, sobrietie to ones selfe: albeit the person be of a speciall calling, yet the instruction must be generall; onely vrged more vpon that calling, whereof the place giues the instance and example. As if the act were of diligence in a mans calling, which is a dutie of euerie man: but let the instance be of S. *Paul* an Apostle, a Preacher; and therefore to be vrged vpon Preachers more specially to be diligent. So of *Daniels* praying. Praying is a generall dutie of all: but the example of *Daniel* is of a Pro-

How to gather rightly an instruction.

phet

phet and of a great States-man, both which sort, are to be vrged to the daily exercise of Praier.

After the Instruction be laid downe, three things are to be performed.

I. Proouę it, and then vse persuasions and exhortations thereunto: vrge the same by good reasons vpon the auditorie to doe it. First, from a commandement affirmatiue: the approbation thereof with God, with godly-men, whose testimonie and sentences heere are to be brought in, yea the sayings of heathen, touching morall duties. Secondly, promises temporal & of eternall fauor mentioned in Scripture, to such as performe that dutie. Thirdly, from the effects & vse therof to Gods glorie, profit to a mans selfe & others. Fourthly, set it foorth by examples, which both delight the hearers and doe mooue and teach the ruder sort. These examples are of two sorts: One of such as practised the dutie handled: and another of such as receiued blessings from God, & honor with man therfore; and heere may the examples not onely extant in Scripture, but other true writers, both Christian and Prophane, be brought foorth, yea the shaddowes of these in brute creatures: which be of great force to perswade, and verie lawfull to be vsed. Fiftly, vse Similitudes, which may be taken from persons, things and actions which haue this vse, both to explane the necessitie, equitie, and easinesse of the thing: as also to win the hearer by so plaine and euident demonstrations. But heere beware the Similies be from things knowne, easie to be conceiued, and apt; so are all Similies made in Scripture, whether but short, as *Esai* 1.3.8.18. & 9.1. & 30.13. *Ier.* 5.8. or more at large, as *Esai* 5.1. &c. Our Sauiours Parables, and *Nathans* to *Dauid:* these being plaine they will be vnderstood, and will draw an assent to the Parable, being deliuered in the third person. Men in hearing will giue sentence, by force of their iudgement; and after the same assent giuen, then being aptly applied to the matter in hand, it will cause their consciences to vrge them after the sentence they haue giuen, as appeares in *Dauid.* By which it is

How to vrge and enforce a dutie vpon a people.

What similies to vse, and the benefit of them.

manifeſt, that ſimilies are of excellent vſe euen to teach, moue and delight the hearer, and their miniſterie powerfull which muſt vſe them. Saint *Chryſoſtome* heerein was much in euery Sermon, to whom in this practiſe, no man lightly is to be compared.

Sixtly, making of compariſons between it and other vertues, and contrary vice.

To ſhew the way and meanes to attaine to that vertue.

II. Thing to be done, is to declare the meanes to attain thereunto: for after a matter be declared & reaſons vrged, the parties may be moued thereunto, but know not the way thereunto: therefore muſt the meanes bee ſhewed, which the holy Spirit in Scripture practiſeth: who, as for an inſtance, teaching what feare is, perſwading alſo therunto, declares the meanes how to come by the ſame: as *Prou.* 2. 1. 2. 3. 4. 5. And heere withall ſhew the eaſineſſe, Gods aſſiſtance, his promiſe to helpe, the excellency and good euen in vſing of the meanes, examples of ſuch as haue vſed the ſame, and the happy ſucceſſe therein.

To vſe exhortation, and rhetoricall amplifications.

III. Exhort heereupon, ſummarily repeating the reaſons; enforce and enlarge ſome one of the waightieſt and ſtir vp to the meanes: that affection may take hold, and endeuour be vſed to the thing, as well as to know the duty. This is the moſt ſpeciall point: and heere in this place comes in the vſe of Rhetoricke, and to ſet abroach all the engins of that Arte and grace in ſpeaking, to moue to the feruent ſtudy of any thing.

In exhorting labour vpon affections.

The affections heere to be ſtirred vp are fowre:

Loue to the thing: deſire to the meanes: hope in the meanes: and ioy reſpecting the benefits in the end.

What Rhetoricall figure chiefly in vſe.

The figures chiefly to be vſed are theſe:

Exclamation: but this not too often, nor too vehement with Stentors voice: and then, when either the excellency of a thing, the greatneſſe or ſtrangeneſſe thereof requireth it, *Eſa.* 1. 2. *Ier.* 22. 29.

Interrogation made vpon occaſion of time, place and perſon from the matter in hand and the reaſons: it is much vſed in Scripture: it enforceth the conſcience to anſwer: it

makes

makes the hearers iudges of the matter, and ſo cauſeth them will they nill they, to goe on with the ſpeaker.

Compellation; which is a calling vpon the hearers, to a conſideration of the thing ſpoken: this ſtirreth vp attention, and fetcheth in againe wandring thoughts.

Obſeruation; this is making of requeſt, intreating the auditorie to grant ſomewhat: this argueth loue and humilitie; it winneth by meekeneſſe an aſſent fit for any: but neuer to bee vſed, but when the matter hath beene well beat vpon before, and enlarged ſufficiently.

Optation; when we fall to wiſhing, to declare our deſire and good will towards them: it procureth good will.

Proſopopeia; the feigning of a perſon: when we bring in dead men ſpeaking: or giue voice vnto ſenſeleſſe things, as *Rom.* 8. this is patheticall and moouing.

Apoſtrophe; which is a turning of the ſpeech ſuddenly to ſome perſon or thing, from that which we ſpeake of: it is to be vſed in ſome great matter, as ſpeaking of Churches calamities, we muſt foorthwith turne our ſpeech to Chriſt to reſpect his ſpouſe: or ſpeaking of mans diſobedience, we might turne our ſpeech to the earths obedience to condemne him.

Laſtly, Sermocinatio or Dialogiſme: which is, when a queſtion is made, and foorthwith readily anſwered, as if two were talking together: this figure S. *Chryſoſtome* vſed much, but more S. *Auguſtine*: it ſtirres vp attention, and makes the matter manifeſt with delight: this our Saniour vſed, ſpeaking to the people of *Iohn Baptiſt*. Many more there are, but theſe are moſt in vſe. And thus much of the vſe of Inſtruction.

III. Vſe of Doctrine is correctiue; which is when the leſſon is vſed againſt corruption in maners, vice and wickedneſſe, whether it be for omiſſion or commiſſion. In this the Prophets ſpent much, as all their writing ſhew, ſo *Iohn Baptiſt*, Chriſt and his Apoſtles, as their works declare. This vſe ariſeth not onely from a doctrinall propoſition, but by the contrarie, from the vſe of inſtruction. *Correctiue vſe.* *Whence it ariſeth and how to follow it.*

How to proue a thing to be a sin.

In following this; First, plainely lay downe the fault of omission or commission. Secondly, if need require sometime proue it a fault, either by the definition of sinne, or by some expresse word condemning it, or a negatiue commandement forbidding, or by a dehortation, or by consequent; it being referred to some commandement negatiue, or by the contrarie, to an affirmation: from the opposite vertue, or by threats against it, or by example of some penitent person for his fall thereinto, as *Dauids* numbring of the people repented of: or els by some punishment for the offence. By these the sinne may be made manifest, if any should doubt of it, as manie doe of vsurie, manie of *non Residencie*, manie only of a read ing Minister.

To dissuade from vice, and how to do it.

III. Dissuade from the same; by reasons: First, by a negatiue commandement, dehortation, the condemning of it by godly men, and heathen writers. Secondly, by threats temporall and eternall. Thirdly, the fruits thereof, and disprofit, inward and outward, publike and priuate, to a mans selfe and other. Fourthly, examples of punishment, in Scripture, in approoued mens writings, and of home-obserued iudgements, of selfe knowledge, by true relation, and in Chronicles: the Prophets vsed to alleage iudgements in their owne nation, *Deut.* 11. 2. 6. *Ierem.* 7. 12. *Deuter.* 24. 9. *Luk.* 17. 32. 1. *Cor.* 10. 6. Fiftly, similies liuely depainting the crime, with comparison betweene it and other, to make it to appeare odious, as *Salomon*, theft adulterie together.

IV. Shew how to giue it ouer, and how to attaine to the contrarie vertue and goodnesse.

And heerein reprehension and reproofe, and the vse of Rhetoricke is necessarie with the figures, to make the dissuasion and reprehension more forcible vpon the reasons, which are also to be enlarged and enforced vpon the offenders consciences.

The affections and effects to be wrought in the hearers are these:

What to work in the hearers to make them

I. Shame of the fact, by noting the filthinesse, the baasenesse of the thing, to such a man of those qualities, place and

and age: as he before such and such, in this or that place, such a time, before the holie Angels and God himselfe. *Learne sin, and how to effect it.*

II. Compunction of heart, by shewing our slauerie to the Diuell, the curse of the Law, the strangenesse and greatnesse of that sinne, the fiercenesse of Gods anger against sinne, in giuing the Law, in punishing without respect all sorts, the horror of an accusing conscience, the agonie of death, his short time of life, apt to sudden death, the terror of the last iudgement, hell fire the eternall torture.

III. Louing and true compassion to themselues and others, by shewing the escaping of these dangers, and procuring to themselues and others much good if they repent.

IV. True repentant sorrow, euen with teares, by vrging their miserie internall, externall, eternall; places inuiting to repentance: examples of Prophers and Christ speaking with teares: examples of repentant sinners liuely brought foorth: mourning and lamenting.

If these stirre not, then lay before them Christs dying for sinne, his agonie in the Garden, and crying vpon the crosse; his vnspeakeable loue, to bring and free vs from sin: and lastly, the outcryings of the damned in hell, their weeping and howling and all too late.

V. True and reuerent feare of God, and hatred against sinne.

VI. Hope of mercy by Gods promise and oath, by his readinesse to forgiue, examples of forgiuenesse, &c. And thus much also of the third vse of doctrine, *vz. Correction.*

IV. And the last is Consolatorie, which is, when the doctrine is vsed to raise vp the spirit with comfort, which is humbled and cast downe, and to encourage such as be obedient. So did *Moses, Exod.* 14. 13. *Esai.* 2. *Kings* 19, 6. *Zach.* 8. 11. 12. 13. Our Sauiour Christ, *Iohn* 14. 1. *Consolatoria vse.*

The reasons of Comforts and Encouragements, particularly must be framed, according to the discomforts and discouragements: being diuers, inward, outward, publike, priuate, in bodie, in good name, goods, &c. But generally from Gods prouidence; his promises of helpe and blessings, *How to comfort & whom to raise them vp.*

sings, his minaces against the enemies of the godly, his power, his constancie: from the benefits of tryall: from experience of Gods former loue, and examples of patience and of deliuerances, the short abiding heere, and durablenes of a happie estate after death. As before is requisite the vse of Rhetoricke, so heere in this place likewise. The affection to be wrought chiefly hereby, is ioifulnesse, to be of a cheerfull spirit, with patience, hope, and constancie. And thus much for these seuerall vses, whereof the first concerneth *Faith:* the second and third, *Loue and Charitie:* and last *Hope.*

What is requisite for a ministe, to do all these things.

By these things in this Chapter, we see what is requisite for a Minister to haue: First, knowledge in controuersies, what errors are held, what arguments are vsed; and how to answer them. Secondly, knowledge of the seuerall states of men, what dutie is to be performed, especially the most principall in euery of them; thereby to instruct euery man in the right course of his vocation. Thirdly, knowledge of the sinnes and corruption of that, age in mens seuerall callings, to bee able to lay them open, and to reproue them. Fourthy and lastly, to be studied in the cases of conscience, to comfort the afflicted.

CHAP. X.

Of Application of the vses to the hearers.

THe vse being made aptly, next and immediately followes the application; which is not the vsing of doctrines to seuerall estates: for vse and application so are made all one; which in nature are plainly distinct. But application is a neerer bringing of the vse deliuered, after a more generall sort, in the third person, as spoken to persons absent; to the time, place, and persons then present: and vttered in the second person, or in the first, when the Minister, as often the Apostle doth, will enclude himselfe with them.

What application is, and how it differeth from vse.

This is liuely set foorth vnto vs in the speech of *Nathan*

and

and *Dauid* together: *Nathan* comes with a parable and shewes thereby a thing done, which is the doctrine. *Dauid* he makes an vse thereof, and speakes in the third person: and *Nathan* makes application of that vse made from the third person to the second, *Thou art the man*, 2. *Sam.* 12.7.

An instance of doctrine, vse, and application.

This is the Ministers dutie, *Esai* 61.1. *Ezech.* 34.15.16. *Luk.* 4.18. *Tit.* 2.2.3.4. It was the Prophets practise: *Nathan* to *Dauid*, the Prophet to *Achab*, 2. *King.* 20.42. Our Sauiour vsed it, *Matth.* 15.6.7. S. *Peter* to the Iewes, *Act.* 2.36. And *Stephen* to those that heard him, *Act.* 7.51. This home-speaking is the sharpe edge of the sword, the word of God, this bringeth the vses to their proper places, as salues clapt to the sores of such patients, as Ministers then haue in hand. This indeed is it, which makes faithfull Ministers teaching, vnsauorie to carnall and euill men: And by this they are said to name men in the Pulpit, & gall some personally: when no man is named: but the vse of correction of some vice is made in the second person to the hearers.

The minister ought to make application.

The excellent profit of applying.

This makes a great difference of mens Ministeries, why some are iudged so plaine, and other so plausible, and why some moue one way or other, to bring men to bee better or woorse: others onely enforme but reforme not, because they speake too generally, and preach as if they meant other persons, and not their present auditorie.

If they make application of vses, its but of instruction and comfort which the wickedest man can away with. For instruction presupposeth to vertue and stirs vp to good life, which the worst would gladly haue a name of; and so for praise and reward sake, will listen to it: the other is comfort and preaching of peace; which none will refuse. And this kinde of application is common with some, as all that consider of their courses may plainly obserue. But the application of the vse of conuincing, but especially of Reprehension and Correction, the wicked will at no hand abide, because those words sound like *Michees* Prophecies in *Achabs*

What kinde of application is most liked of the wicked, and what not.

Achabs eares, neuer good. Which makes many meallie mouthed, become ſo full of diſcretion (winding vp foule offences, into ſeemely tearmes) as this diſcretion hath almoſt deſtroied deuotion, policie hath in a maner thruſt out pietie: and we ſee by this meanes, ſinnes ſo reprooued continue, by ſuch plauſible preaching, vnreformed.

Application neceſſarie. Application in this ſort muſt needs be vſed: No plaiſter cures when we doe but onely know it; nor the vſe when it is heard of: but the particular application to the ſore doth good, and then it is felt and mooueth. It is not the ſight of a treaſure, nor knowledge of the vſe whereto it ſerueth, which mooueth much the beholders, but if one come and tell them it is theirs, this applicarion workes vpon affection.

Obiect. Some men ſay, that this kinde of applying is not for all auditories, becauſe ſome are ſo wiſe, as they hearing the doctrine and vſe, can make application thereof themſelues.

Reſp. It is not what men can doe, but what they will doe: nor what they will doe neither, but what is our office and and diſcharge of our dutie; wee may not preſume of other mens doings, and neglect that we ſhould doe by the Commandement of God and practiſe of the Prophets and Chriſt himſelfe.

How to make application profitably. For a Miniſter to make application to his hearers, to do it profitablie, he muſt preach to them from knowledge out of himſelfe, feeling the corruption of nature, and being able to decipher out the old man: Secondly, alſo from the knowledge of his auditorie, what errors are amongſt them, what practiſe of vertue, what vices generally, or in particular callings, who comfortleſſe or diſcouraged, and neede conſolation: *Concionator* (ſaith one) *debet concionari ex praxi ſua inprimis autem auditorum*: that like a Phyſician skilfull of his patients diſeaſe, he may fitly adminiſter a right potion: or like a wiſe Councellor in his Clients cauſe, hee may giue ſound aduice for ſafetie and defence.

To haue this knowledge, it is fit for the Paſtor to bee reſident on his charge, to conuerſe familiarly with his people, ſeeing and obſeruing them, and to haue helpe alſo of the

the house of Cloe: that so *Paul* may by faithfull relation, heare from others (but in this point bee not light of beliefe) what by himselfe alone hee can not come to vnderstand.

In application there must be had a due regard, discerning aright, to giue euerie one his portion: in which that exhortation of the Apostle taketh place; *Studie to yeeld thy selfe approoued of God, a workeman, not to be despised, duly dividing the word of trueth.*

The ignorant and docible erroneous, must be enformed in iudgement, with the spirit of discretion and meekenesse; the vertuous exhorted to constancie, and encouraged; the vitious reproooued after the nature of the offence, and the qualitie of the offender.

How to speake zealously and yet in moderation.

In which point, because there are *Iohns* and *Iames*, who in their zeale may forget themselues, I will deliuer a few rules for the moderation of zeale, to speake words with authoritie; and to keepe within compasse; that as we may not offend in plausible tearmes, to sooth vp sinners, so wish I we should not, in sharpe and bitter reproofes without sufficient ground: Els sinne may bee disgraced, and Epithets may be giuen to the sinner, according to the transgression, without iust imputation of railing: for so we may reade in *Esai* and other Prophets: we haue the example of *Iohn Baptist*, yea our Sauiour Christ and the Apostle to the *Galat.* 3.1.

Tit. 1. 13. Act. 13.10.

First be mindfull of our selues.

I. Consider thine owne selfe apt to the like sinne, *Gal.* 6.1. or guiltie thereof, or of some as ill: that then in all thou doest speake so to them, as also to thy selfe, which will make thee moderate: yet this is true, that what a man feeles to be ill in himselfe, if he be truely penitent, and would be freed from it, the hatred to it will make him earnestly speake against that sinne when occasion is offered.

Secondly consider thy person.

II. Weigh what a one thou art, yoong or old, one held illiterate, or learned, vicious or of godly life, beloued and honoured, or hated, and in contempt; for after the acceptance of the person, so are his words esteemed: youth and

ignorance procure small approbation: dislike will receiue no counsell, much lesse admit of reprehension. As thou art in estimation, so maiest thou proceed: howsoeuer, speake that which thou oughtest, and be circumspect in the maner to speake as is meet.

Thirdly beware of partiall affection.

III. Neuer speake with partiall affection against any in a spleene, euill will seldome speakes well: hate sinne and no mans person: and speake for amendement with the witnesse of thine owne conscience before God. The Pulpit is not a place, in shew to be zealous against sinne, and intend nothing but reuenge of priuate wrong from inward grudge: this is railing and abuse of the Word.

If a partie offend, hauing done thee wrong, being thy aduersarie, and yet his sinne of necessity deserues reproofe; thou maiest reprehend the crime, but beware of the least shew of priuie malice, and preuent by all meanes conceits thereof. In all reproofes and checkes, shew that they come of loue, and not of hatred, in this maner. First, by vsing before friendly appellations. Secondly, by praising fully the good in them woorthie commendations: so doth the Apostle to the Corinthians before hee reprehended them. Thirdly, beware in aggrauating the offence, or long standing thereon: suppose the cause to haue beene ignorance, and testifie hope of their amendement. If it bee of obstinacie, note it lightly, and shew what an euill it is: but withall, if iust occasion be, suppose it growes not from the offenders disposition, wisedome, nature, and former experienced tractableneese: but rather from some froward persons euill counsellours: and these censure deepely, laying the sinne vpon them, and in their person, condemne the trespassour thorowly; for reprehension will so bee better borne with, then when its direct and plainly turned vpon a mans owne person alone. Fourthly, in conclusion, manifest thy dislike and griefe to be constrained to take this course with them, and excuse thy selfe: First, from the necessitie of thy calcalling, vpon a fearefull penaltie, and sinne binding thee thereto, *Ierem.* 1. 17. *Ezech.* 33. being Gods commande-

How to manifest our loue in reprehensions, without hatred of the persons.

1. Cor. 11. 1. 18. Act. 3. 17.

Gal. 5. 10. 15.

ment

ment also, *Esai* 58. 1. Secondly, the saferie of their soules: and therefore thou doest it from loue and compassion towards them. Thirdly, vse louing tearmes, with milde exhortations, to heare with patience, and to iudge afterward. Fourthly, promise by their amendement, to giue ouer, and that it shall bee onely long of themselues, if euer the like course be taken with them any more. Fiftly, end with promises of Gods mercie, good acceptance with the Church, and their inward consolation, if there be anie amendement. If by this meanes they take not well thy admonishments and reproofes, they are inexcuseable, and thou hast wisely and faithfully discharged thy dutie to thy comfort.

IV. Consider the fault committed or dutie neglected, an error or heresie maintained, the partie offending ignorant or obstinate, a publicke person or priuate, &c. and accordingly proceed, as time, place, and occasion in godly wisedome shall be thought fit; offences are not equall, neither all persons alike, *Iude vers.* 22. 23. and of this speakes S. *Gregorie* in his Pastorall: *Non ea, inquit, & eadem exhortatio cunctis competit, quia nec cunctis par morum qualitas, sepe alij officiunt, quæ alijs prosunt, & lenis sibilus equos nutigat; catulos instigat, &c.* Those that fall of infirmitie restore with the spirit of meekenesse, *Galat.* 6. 1. Speake to the elder men as to Fathers, to the yoonger as to brethren: shew euidently what sinne is to all, but haue compassion to the parties, and with patience expect their amendement, 2. *Tim.* 2. 25. 26. for priuate offences, take a priuate course: but open transgressors reproue openly, 1. *Timoth.* 5. 20. *Galath.* 2. 11. 14. yet first more generally, omitting circumstances: if this preuaile, then cease to reprehend, and blesse God for their repentance: shew some example of repentance in that kind, how acceptable it is to God, and cause of reioicing to all; but if not, then come to them more particularlie by circumstances, that they may, will they nill they, take notice of whom it is spoken; but without nominating of the person, till the Churches publike censure of excommunication be iustly pronounced against him. The obstinate being great

Fourthly, weigh the sin, to keepe measure in reproofe.

All not to be alike dealt with, but some more sharply and with other more mildely.

persons, the greater they be, are the most roundly to be dealt withall. For by how much hee is mightie, by so much his sinne is the greater; the more odious to God and dangerous to other. Therefore we reade how the men of God dealt verie personally with Kings, Princes, false Prophets and Priests, as *Eliah* with *Achab*; *Elisha* with *Iehoram*; *Ieremie* with *Pashur*; *Amos* with *Amaziah*; *Iohn Baptist* with *Herod*; our Sauiour with Scribes and Pharisees; *Stephen* with the high Priests and Elders; yea S. *Paul* with the Apostle *Peter*, and the same Apostle with *Elymas* the Sorcerer, who was reprehended vehemently, and with most bitter speeches, as could in a maner be deuised. But wicked policie holdeth this no good course now adaies: fearefull spirits dare not so discharge their duties vpon such brasen wals; because they by sin, are deeper in offence to God, & more scandalous than other: Their subiection to the Word, is example to others. Round, but wise dealing with them is terrour to others. The neglect whereof appearing to the world, and in steed thereof, fined plausible speeches to please brought in, causeth much preaching to be but performed for fashion: religion to be held meere policie: Preachers themselues to be but as other men.

Gal. 2. Act. 13.10.

What hurt commeth for want of plaine dealing wisely with the mightie.

Fiftly to keepe moderation in reprehensions attend to the words vttered.

V. And lastly in bitter reproofes, to set an edge thereon, and yet keepe thy person in authoritie, and words in regard: Vse no speeches of common reuilings, but such as haue proceeded out of the mouth of God against sins & sinners ingenerall, or against those euils or such like offendors as thou art speaking against, set downe in the scripture.

Againe, bring in the Prophets or Apostles, speaking in their owne words, as if wee would reprehend Briberie in great ones, we may say: I will not reprooue this sinne, but *Esai* he shall tell who they be, and what to be compared vnto, and so bring in his words; *Esai* 1.23. So against wicked Shepheards, bring in *Ieremie cap.*23. 1.11.14. *Lam.*2.24. Our Sauiour against hypocrites, *Matth.*23. and so of other sinnes: Also the sayings of ancient Fathers, as speaking for vs: which will much helpe, to make the reprehension more

acceptable:

acceptable: and will preuent the reproch of railing and intemperancie. We must in this crooked generation bee as wise as Serpents; for hat we keepe the innocencie of Doues.

And thus much for application: which as it is distinct from vse,, so haue I seuered the precepts of both, for better vnderstanding thereof. Neuertheless vse and application in Preaching may be conioined in one speech: the vse being deliuered in the second person to the auditorie present as an applied vse: except it be such an vse, as fits not to be applied at that time: Application is to be made of all such vses as serue for conuincing, correcting, instructing, and comforting the present auditorie.

How to ioine vse and application in one.

CHAP. XI.

Of Preuention of Obiections.

AFter Application followes Preuention of Obiections: for men are no sooner spoken vnto, but if they dislike any thing they will speake against it: if disobedient or erroneous and reproued, they will stand vpon their defence, and will obiect against vs, for their waies and opinions. If exhorted to good things, they haue their excuses; all which must be taken away. Thus did our Sauiour Christ, as *Luke* 4. 23. It furthers much the matter, and cuts off the occasion of cauils. First, it is done either by propounding what might bee said and answered, as in the place of *Luke*, our Sauiour doth. Secondly, or els to answer an obiection which might be made closelie, without mentioning of it, as the Apostle S. *Paul* doth often in his Epistles.

Men neuer rise vp to defend themselues against the minister but in application.

Why and how to preuent obiections.

In this, three things are necessarily to bee considered: First, when it is needfull to make obiections and to preuent them. Secondly, what to obiect and answer. Thirdly, how farre it is needfull to proceed heerein.

Three things needfull heerein.

1. Its needfull, first, when the word of the text it selfe affoords plainly an obiection of necessitie to be answered. Secondly, when either a doctrine gathered, causeth anie, or a mans owne words, in following a matter, occasioneth

When it is needfull.

an obiection, as it often may doe: and therefore great care must be had, and wee must weigh our speeches to preuent euer (if any thing slip vs, as not well or doubtfully spoken,) mens cauilling at that which we vtter. Thirdly, if you speak before a captious companie, and that thou art perswaded such there be, who will dislike some particulars which thou art conscionablie to deliuer. Fourthly, when a controuesie is to be handled in a learned auditorie, against the common aduersarie. In which respects preuention of obiections is to be vsed.

What things to be preuented.

The obiections either openly to bee made, or closely to be preuented, are such, as the omitting thereof, might occasion in thy speeches either conceit of error, some approbation of sinne, or some senseless absurditie: also whatsoeuer may be a let and hinderance to the receiuing of that which is taught or exhorted vnto, must by this meanes bee remooued. For alwaies there must bee vnderstanding to know, both what we say for and against any matter, or also what may be said with or against, on the contrarie, by anie other; els the matter will not succeed so well as we would desire.

What the Pastor is to consider of to be able to preuent obiections.

II. Heere for the Minister, to bee able to answer obiections, and to preuent what may be said, must in exhortation to vertue, consider carnall excuses and impediments which may keepe men from the entertainment and practise of that vertue. In dehorting from vice, what shew of reason men make from pleasure, profit, honour, custome, and example to deteine them still therein.

In conuincing of errors what arguments the aduersaries haue, what obiections against our reasons, to answer and ouerthrow them. Lastly, in comforting weigh what the afflicted may say, to repell comfort, whether their affliction be inward or outward and thereto answer. By this means we may become skilfull in this necessarie point in preaching.

How far to proceed in this matter.

III. For the measure heerein, how farre to proceed, stands in the wisedome of the Speaker, in the knowledge of

of the hearers, and the neceſſitie of the matter in hand. All matters are not alike difficult or of hard receit: neither all congregations learned, able to make obiections, or to vnderſtand betwixt an obiection and an anſwer: and therefore leſſe care of preuention is to bee had and vſed amongſt ſuch in doctrinall points.

Whatſoeuer the matter or auditorie is, wee are not to continue making ſo many obiections, as either we can deuiſe or finde written from other, ſo ſhould we make no end; and ſuch a courſe as ſoone maketh doubts, as reſolues them, breeding in ſome mens heads an humour of contradiction, and to others occaſion of contention rather than to the hearers ſanctification and edifying. What thou in thy wiſedome ſhalt hold to be ſufficient for the matter, conuenient for the time, place and perſons; ſo farre proceed and no further. If any be not fully ſatisfied, let them be entreated to enquire further in priuate conference. For it is not fit, yea it is verie hurtfull, to make the Pulpit a place for a continual and full handling of controuerſies in a common auditorie.

CHAP. XII.

Of the concluſion of the whole Sermon.

AFter all theſe followes the concluſion, and knitting vp of the point handled, and of the whole Sermon.

But in all this which I haue ſpoken, my meaning is not, *Note.* that in Preaching, a Miniſter, after hee be entred vpon his text, ſhould euer ſay: This is the doctrine, this is the proofe, this the vſe: now to the reaſons, now we will make application, and preuent or make obiections: which is, I confeſſe a plaine way, to a rude congregation, eaſie to bee conceiued and written of ſuch as attend and will take the paines: but it interrupts the courſe of the ſpeech, and it is too diſiointed, and leſſe pathetically. Therefore albeit for the vnderſtanding of the things diſtinctly by them, I haue made ſeuerall Chapters, yet the Preacher, which will follow this courſe, may in ſpeaking knit them altogither in a *Artis eſt tale re artem.*

continued

continued speech after the maner of an oration, keeping the method to himselfe: passing from the doctrine to the proofe; from the proofe, to the vse; from the vse, to the reasons thereof; from thence to the application, and to preuention of obiections: and finally so conclude euerie doctrine: and one finished, passe by transitions, vttered sometimes in one tearme, sometimes in an other, to a new doctrine in like maner, and so in all to the end of the Sermon: the finall conclusion of all.

How long time conuenient ordinarily for a Sermon.

Touching the finall conclusion of the Sermon: it must bee made within the compasse of the houre, or immediately after, except vpon extraordinarie occasion: Neither is this to binde Gods spirit to an houre: but to follow the order of the Church, and thereupon the expectation of the hearers, and their infirmitie; which who so regardeth not, knoweth not well how to keepe measure in speaking: neither hath discretion to see what is conuenient. Manie for want of obseruing time, and commonly going beyond the customarie space allotted thereunto, doe make their labour to their daily hearers tedious, themselues to be condemned of pride, louing to heare themselues talke; or of follie, without wit to keepe a meane, or to know that as much may be vttered in an houre, as can be of any almost rightlie vnderstood and well caried away. Heereof riseth the occasion often of the contempt of some such mens endeuour, this scandall also, as if the publicke assembly is made *Auditorium non Oratorium:* that such preachers are not painfull, to compact things substantially together: but talke at randome, *& quicquid in buccam venerit proferre.*

The discommoditie of passing ouer commonly the apointed time.

What must be done in the conclusion.

In the Conclusion must be, First a short repetition onely of the principall doctrines and vses of the whole Sermon, especially if the Preacher be a stranger, and doth but make one Sermon: els in ordinarie exercises continued: the repetition may be deferred vnto the beginning of the next Preaching: and verie fitly to be as well a renuing of the old as teaching of new,

II: A pithie, forcible, and louing exhortation to mooue affection

affection, and to quicken the hearers to vnderstand: to hold the trueth taught: to detest the errours conuinced; to loue the vertues, and imitate the examples, and to flie the vice it selfe and persons committing the euil spoken against. Comforting and encouraging such as need: picking out some one speciall doctrine, & vse (scarsely mentioned before and thought most chiefly now to bee vrged vpon them) from amongst all that which hath beene spoken, and reserued to this conclusion: that it may be more fresh in memorie than the rest: And this enforce and exhort vnto liuely; and to make it more effectuall, stand no longer vpon it; & end of a sudden: leauing them mooued, and stirred vp in affection to long after more: for as one saith, *Omnia tunc bona sunt, quando clausula est bona. Ex per orationem noscitur concionater.* *In conclusion to be most pathetical.*

Lastly, thus all finished, end with thanksgiuing, and praier also for a blessing vpon that which hath beene spoken, mentioning the especials therein: *Atque sic vt a precatione exordium sumpsit concio sacra ita in eandem pie desinet iuxta dulcissimum dictum* ἀρχὴ ἀπαντῶν καὶ τέλος πρὸς θεόν. The Praier ended, after the Psalme bee sung, put vpon the people the Lords blessing, and end with *Num.* 6.24. or this Praier of the Apostle, *Hebr.* 13. 20. 21. or 1. *Thessal.* 5. 23. 24. or els, 2. *Corint.* 13. 13. *Knit vp all with praier againe and thanksgiuing.*

And thus much for these things concerning the seuerall parts of a Sermon, and of the things required of a Minister particularly, and of them distinctly: which if wee haue and can thus vse, we shall proceed religiously, handle matters methodically, teach soundly, confirme beleeuers, resolue them that doubt, conuince gain-saiers, reprooue, the wicked, comfort the afflicted, preuent cauils, and euery waie become profitable, to Gods glorie, the hearers edification, and our owne comfort, in this great and miraculous worke in conuerting soules. *The fruitfulnesse of this kinde of teaching.*

CHAP. XIII.

Of such things as are required of a Minister to performe the whole worke.

What things generally necessarie to a preacher.

HItherto hath beene deliuered what is required and to be done in seuerall parts. Now followes to shew what is necessary for a Preacher to haue in all and euery part, requisite for the well performance of the whole.

A quicke apprehension.

I. Is a quicke apprehension, either in premeditation, or els in publicke deliuerie: thereby to take what the spirit of God presently doth offer to our minds. The holy Ghost forsakes not his owne worke, neither faileth to assist a painfull Minister, but euen in his preparation is with him; and helps by affoording much in the verie speaking not before thought of. A man not slauishly bound to words, brings not all things with him into the Pulpit, that there is deliuered. The spirit in Praier helps, *Rom.* 8. so doth he in preaching; if there be a ready conceit to take it.

Heereto must be added inuention to finde out, vnderstanding to know the thing what it is, iudgement to dispose of it, to bring euery thing into his proper place; and prudence to discerne rightly to make application, according to conuenient circumstances and occasions.

A good memorie.

II. A good memorie, firme and stable to retaine at least things newly thought vpon; which is a present memorie: without this it is impossible to become plentifull in matter, or in exhortation vehement: for in the one a brickle memorie will omit much, and in the other, a Minister will soone forget himselfe where he was, and what about.

A perfect memorie needeth no precept, happie is he that hath it: it is the store-house to vnderstanding, and treasure of eloquence, if wit want not, nor the toong bee tied: by helpe of a good memory, a man with ease may speake as much as he pleaseth, and as he is disposed also.

How to helpe the weakenesse of the memory.

A weake memorie needeth helpe, and thus it may bee strengthened. First, vnderstand well the thing to be deliue-

red,

red, for as S. *Hierome* saith, *quæ firmiter concepimus, bene loquimur, siquidem talia in anima quasi substantiam concoquendo sunt conuersa.* Things of thine owne deuising are best for memorie, and more easie to be borne away: that which is from other more hardly, and scarcely not at all, without the right vnderstanding of the matter, without which a man repeats but words, as a Parat. Secondly, dispose into order and method what thou art to deliuer: an vnorderly heaping vp of things together confounds memorie. As memorie is the maintainer of knowledge, so is method the preseruer of memorie. Thirdly, write what thou wouldest speake: writing confirmes meditation, shewes the minde to the senses, and keepes things once thought of: it makes thoughts set downe, better to be iudged, either by a mans selfe, or by an other, to whom it may be imparted, for their approbation or correction: *Difficile est* saith one, *simul cogitare, & qualiter cogites indicare, ex nuda mentis cogitatione.* It fixeth more firmely what is thought vpon, brings to a stile and kinde of speaking, it preserues a mans labours thereby afterwards, to iudge how he profits, to pleasure himselfe, by perusing againe former meditations, (more easilie found in writing, than called to minde) or any other by his labour, if it be held woorth looking on. It declareth his industry, and paines to speake profitablie, with vnderstanding of that he deliuereth. In writing a man loseth no thoughts, so as at one time, its not requisite, so exactly to remember what he hath inuented, whilest his minde musing vpon farther matter, as hee must doe in meditating without setting it downe. Lastly, in studie, whilest one is intent vpon a matter, often occasion is giuen of further matter, which ariseth from reading or meditation, which, if it bee not noted downe, will, in following the point in hand, soone slippe out of minde, and hardly to be recalled, except memorie bee verie good. Therefore it is good to write, and in writing to haue a voide or emptie paper by, to set downe foorthwith what comes to minde, which will after fitly serue in the right place: wee see writing to be exceeding profita-

Of writing Sermons, the profit and antiquity therof. See Hipperius in his first booke of framing Sermons cap. 6.

ble euerie way for our selues and others: and nothing should let from this: *Sed est magni laboris quem desides nos plerunq; fugimus.* Fourthly, vse meditation seriously vpon that which thou doest purpose to speak, after it be penned. Beware heerein of a wauering minde, and by-thoughts: begin not immediately vpon wearinesse, and serious studie before, without some relaxation betweene: not sudden from one thing to another; nor vpon vehement passions, as of anger, sorrow, feare, ioy, and so forth. Take also time for it, *Nam sicut concoctioni corporali spacium damus & quietem: ita & meditationi mentis; quæ mentalis quædam concoctio est; quâ in animæ nutrimentum cedat materia:* How much is sufficient to be allotted to meditation, is to be iudged from euerie mans industrie, and abilitie in quickneſse of conceit, and firmeneſse of memorie to retaine, which is more or leſſe in euerie one. His meditation and paines must be so, as that hee may preach so often as is conuenient for the people.

Attent and serious meditation, and what therein to be obserued.

Manner.

Time.

The time when: it is not good after meat, the vnderstanding then is dulled: and as memorie is leſſe able to beare away, and minde to conceiue, so its hurtfull for the bodie, serious meditation much hindring natures worke in concoction. Secondly, it is best ouer night immediatelie before sleepe: and foorthwith awaking earely in the morning: *aurora Musis amica*: It may be lying, sitting, standing, or walking, as a man perceiueth what is best for himselfe, and is most vsed vnto: but in walking beware of oft turning: which is hurtfull to the braine.

Place.

For the place, let it be solitary, leſt with noiſe to the eares, & varietie of obiect to the eies, the mind be distracted: neither let it be too darke, nor yet too light: a meane is best in all. Some in meditating doe vse to speake and gesture; but this is a forewearing of the spirits, and too Histrionian like.

Matter.

In thy meditation, two things are to be thought vpon: First, the matter to be handled. Secondly, & the order, how to proceed according to this former method set downe: doctrines with proofe, vse with reasons, application with preuention of obiections, and finally the conclusion.

For

For words, neuer be tied vnto them: *Puerile nimirum est verbulum non audere proferre, quod non adnotatur chartis, & scriptas conciones verbatim edisscere multa habent incommoda.* It hindreth deuotion, restraineth libertie of speech, it requireth much labour, and thereby makes the Ministerie irkesome to such: neither can such speake so often as is requisite, and as iust occasion requireth. It possesseth a man with feare, which confounds memorie, it curbes the good motions of the spirit, and preuents a man of the benefit of such things, as in speaking might offer themselues to his vnderstanding. Vpon present occasion, such an one, can neither speake more, nor otherwise, than hee hath committed to memorie before: a verie great hurt to a mans Ministerie: and hinderance to the course thereof in pronuntiation also, action, and affection. If a man feare to want words, let him be well prouided for matter and words *non inuita sequentur*, as one well saith.

Discommodious to be tied to words.

Fiftly, and lastly (if all these meanes be not sufficient to helpe thy memorie; that so thou maiest deliuer thy minde, both for matter, and maner, as thou wouldest, and as thou hast set it downe without faile) adde this helpe withall: note the chiefe heads of thy speech briefly in a little peece of paper, a word or two for euery seuerall thing, *quæ brevis delineatio, erit memoriæ presens subsidium, si in libro repositam & fixam eam ad manum inter concionandum in pulpito habeas.*

No disgrace to note the chiefe heads of the Sermon in a little paper to helpe memorie.

If any should thinke this a disgrace, it is not vnknowne, how both in the Vniuersity & other places, many very learned and woorthy Diuines vse this helpe: either taking vp little paper books bound like Testaments, or the Bible with a paper fastned in it: and these no whit at all lesse esteemed. *Eras. li. 2: de ratione Concionandi, pag. 117.* speaks of this matter, and saith, *tutum est capita sermonis in Charta notata habere ad manum, quod in Psalmos aliquot fecisse videtur Augustinus, & hanc scio* (saith he) *an in omnes, quamquam vir memoriæ ad prodigium vsq; felici.* So as we see it is ancient & no disgrace at all. It was a common thing in *Gregories* time, out of writings to speake to the people as *Hiperius* hath noted

out of one of his Homilies vpon *Marke*, 16. Its better by this meanes, to helpe defect of memorie, to vtter all thy labour, and with incouragement, without feare to speake, to vrge a matter affectionately, and to prosecute things fullie, as it pleaseth thee, knowing at hand present helpe, to keepe thee in minde, with a little glance of the eie, where thou art, & to bring thee fitly to that which doth follow; al which benefit thou hast heereby. Then knowing thy memory to be weake, it is presumption to attempt to speake without this helpe, with feare, with some discouragement, to follow largely any point; and by forgetfulneile to deliuer little of much, before thought vpon, or els confusedly to vtter diuers things, & impertinent withall. It is more laudable and profitable, than that conceited Arte of Memorie, discommodious diuers waies, yea and wicked also; as is prooued by the learned. Natures want must needs, and may by good meanes, be lawfully holpen. Good gifts many haue from God, yet with some defect this way: good vnderstanding, honest hearts, feruent zeale and free libertie of speech: the benefit whereof, it were not well for the Church to lose, for so little a defect, supplied by so good meanes, which to some which write well, and haue a quicke eie to the note, is no hinderance to stay them in vtterance, but a singular encouragement, who can so speake, as if they neither had note, neither needed the same in the iudgement of the hearers.

Godly eloquence, and how to be attended vnto.

III. With vnderstanding and memorie must be the gift of vterance, the free libertie of the toong without stammering or lisping, readily and also plainly, to deliuer the conceit of the minde. This is the key to open the closet thereof, by which men may see thy apprehension, inuention, iudgement, and also discerne thy hearts affection, *ex cordis abundantia os loquitur:* words must be significant and apt for the matter in hand: and as wee must speake plainly so properly. Albeit, as I said before, we are not slauishly to tie our selues to words; yet may we not neglect to speake wisely, and as it is meete, in words, phrases, commaes, and periods: varietie

varietie of things require varietie of words, and that is a proper Epithet, and fit phrase for one thing, which is not meete for an other. Speake of warres like a warriour and a martiall man in his tearmes: of Ciuill gouernment like a States man: picture out vice in his deformitie, and draw out vertue in her liuely colours: vtter threats with words of terror, and the merciful kindnesse of the Lord, with alluring speeches of consolation. Be not too base, vse no fooliſh termes, ridiculous, too meane for the matter, for feare of contempt: no scurrilous, railing common termes. These be incident and vnbeseeming the staid grauity of Gods Ambassadours. Preuent hatred: neither bee too lofty in hie tearmes, strange speeches, huffing words. Beware of fooliſh affectation, that we blase not our pride, and too great folly. There is a godly eloquence, approued by the Scripture: many speake well by nature, an excellent gift of God: and many by industrie attaine to commendation herein, by reading well penned works, by hearing the Sermons of such as be endued with eloquence, by conuersing and talking with those that can speake well, and putting in practise what they attaine vnto, till they come vnto an habit. No man can, neither will any wise man condemne eloquence, or forbid by any good meanes, to attaine to the gift. To speake rashly, without discretion in so holy things, is a taking Gods name in vaine. All men must order their words with discretion, much more in that place a Minister. As men write warily, so must they speake respectiuely: neglect of right speaking occasions much mistaking. It hath bred heresies; contentions haue and doe grow hereby, and and many mens labours are despised by neglect of this, whose paines might well be approoued for the matter, and become an effectuall ministerie through Gods blessing, by hauing care to speake as they ought.

Godly eloquence approued, and how to be attained vnto.

Col. 4. 8.

With the wordes there must be a care to the sound of the voice. The voice must bee so farre lift vp, as it may alwaies be heard; but not strained aboue natures power, neither one sound throughout, but tuneable, rising or falling as the matter

Of the voice in speaking, and how it must be ordered.

matter requireth ; ſometimes more roundly, but euer diſtinctly, ſometimes more deliberately. The voice is ſo to be guided as the hearers not vnderſtanding the matter, may yet by the manner diſcerne where about you are : wee may not be loud where we ſhould be low, nor ſpeake cheerefully in lamentable matters, nor mournfully in cauſes of reioicing. If farther direction be herein required, let thoſe peruſe the rules giuen for this in learned mens labours.

A gracious heart, and the benefit thereof.

IV. With the tongue muſt goe a gracious ſanctified heart, the tuner of the voice, euen as a man would haue it. For a man of a gracious heart, neuer deliuereth that to an other, which he feeleth not in ſome meaſure in himſelfe : and as he is affected, he cannot but endeuour ſo to affect other with the ſame. He ſeeth other mens miſeries, & ſpeaks with compaſſion, he knowes the truth in himſelfe, and ſpeakes confidently, againſt ſinne with hatred, of God with holy reuerence, of Iudgements with feare. Words from ſuch a hart cannot be vttered, for and concerning Gods glory, but zealouſly to the penitent, with affection of loue, & in ioifull hope of Gods promiſes cheerefully : to the obſtinate with griefe, and ſharpely pronouncing againſt them with dreadfull threats, exhorting and encouraging the vertuous with all endeuour, carefully admoniſhing, and freely reprehending: yea euerie way to all ſorts ſo approuing himſelfe in the ſinceritie of his heart, as the wicked vnreclameable ſhall be bridled ; many ſhall be wonne, and the godly ſhall iuſtifie his labours : he ſhall ſpeake with authoritie to mens conſciences, gracious wordes ſhall proceed from him, and ſuch as heare him, by feeling the worke of the ſpirit ſhall as it is in 1. *Cor.* 14. 25. fall downe in humilitie, worſhip God, and ſhall plainely ſay : *God is in him aſſuredly.*

Comely countenance.

V. A comely countenance not lumpiſh, not frowning or irefull, not light, ſmiling as too full of laughter : but ſober, graue and modeſt, framed after the godly diſpoſition of the heart, *æque vultus ac ſermo animi eſt index.*

comely ſtature.

A reuerend geſture of the body, is to be obſerued. The bodie ſtable and right vp, as nature hath framed it. The

head

The head not wagging, the eies moueable, and thy right hand onely as occasion shall be offered, but not alway moving.

Vnseemelinesse in countenance and gesture, is to be auoided, which deformed persons, either so by defect in nature, or by accident, cannot auoid: and therefore not so fit to be set vp in the roome of God, and to stand before the face of the Congregation, such especially as haue great blemishes in the face, want of eies, or one eie, a scarre on the mouth, but a peece of a lippe, the want of a nose, and such like, which cannot be hidden; but are great eiesores to the beholders, so huckle backt, want of an arme. These sorts must needs want countenance and gesture, which no waies can be amended, though some such be sometimes in the Ministerie, and happely blessed therein.

Yet it is not laudable that parents should of all their children thrust such into the Ministerie; as if the woorst were good inough for it, and the more commonly too good: and therefore brought vp to other inferiour callings.

Vnseemely gestures, and how they bee gotten, and how to be reformed.

Some there be which haue comelinesse of countenance, and right proportioned of body, yet want seemely gesture: First, either by rash boldnesse, or an inconsiderate zeale at the beginning, and by heat of affection, which haue moued them to violent motions, as casting abroad of their armes, smiting on the Pulpit, lifting themselues vp, and againe suddenly stamping downe very vnaduisedly. Secondly, or by too great feare and bashfulnesse, which causeth hemmings, spitting, rubbing the browes, lifting vp of the shoulders, nodding of the head, taking often hold of the cloake or gowne, fidling with the fingers vpon the breast, buttons, stroaking of the beard and such like toies. Thirdly, or els by acting vpon a stage, who cannot but shew their vaine and phantasticall motions ridiculously in a Pulpit, which they haue vsed in prophane pastimes.

The first seeming furious, may amend by considerate deliberation. The second fearefull, by getting a godly boldnesse, considering himselfe as a speaker vnto man, from and

in the roome of the Lord God Almightie. The third thrasonicall, may amend by serious consideration of the difference of the actions.

But to preuent these, before we begin, it is good to obserue: First, what is comely in others, what defectiue. Secondly, to consider our owne wants. Thirdly, to haue some faithfull friend to note vs and to admonish vs, lest wee get an vse of an euill before we be aware, and so cannot amend the fault, neither as we should, nor as we would.

A godly conuersation.

VI. A Minister must be a good Christian in conuersation, els hardly will he be so effectual a Preacher as he ought to be. Heere I thinke not amisse to set downe the properties of a Minister of the Gospel, as the Apostle both in his Epistles to *Timothie* and *Titus* hath set downe.

The Godly vertues required in a minister.

I. Vnreproueable, and of vnblameable life, yea euen with those that are without, 1. *Timoth.* 3. 7. ἀνέγκλητος. *Tit.* 1. 6. *qui ob aliquod atrox scelus in ius vocari non potest, est verbum forense, ab* α, *priuatiua particula, & interseritur ob sequentem vocalem euphoniæ gratiâ, &* ἐν, *in, &* κλητὸς *vocatus, non vocatus in ius, ob* ἔγκλημα, *atrocem iniuriam, quale est adulterium, furtum, ebrietas, & huiusmodi; quibus criminibus Minister Euangelij omninò vacare debet. Apost. ad Tim.* ἀνεπίλημπτος *alio vocabulo vtitur, is est in quem nulla fiat iusta exceptio.*

Vnreprouable

No Nouice.

II. He may not be a yoong scholer, he saith not, νέος, *iuvenis; sed* νεόφυτος, *nouitius, non intelligitur de iuuene sed de eo, qui recens, instituitur rudis adhuc eorum, quæ ad ministerium sunt necessaria* νεόφυτος *est nuper plantatus, & ecclesiæ insitus, quales erant Catechumeni, est a* νέος φυτὸν, *noua planta.*

Watchfull.

III. Watching, νηφάλιος, *is est, qui nec nimio, nec intempestiuo somno est deditus a* νὴ *valde &* φάλιος, *splendidus, vel albus; forsan quia albescit, dum semper in libris, chartis, noctu, diu, assiduus, accubans est.*

Temperate.

IV. Temperate, σώφρων, *temperans, qui suos ita affectus potest moderari, vt in rebus omnibus modum conseruet optimè: a* σώω *seruo; &* φρὴν *mens: Nam qui modum vult tenere, mentem seruare oportet, vbi etenim regit affectus ibi mens perit, & talis est homo* μαινόμενος.

V. Modest,

V. Modest, κόσμιος, *modestus, compositus, quidam de interno cultu exponunt, & κόσμιον, dicunt eum esse qui de seipso sentit conuenienter, & alios non despicit: alij de externo habitu interpretantur; Apostolus, nec sordidum vult, nec indecenter vestiri Episcopum, a κόσμος, mundus, sic dicitur ab ordine concinnè digesto.* Modest.

VI. Harberous, φιλόξενος, *hospitalis, qui peregrinos & aduenas ac præcipuè exules propter veritatis professionem hospitio excipit, & omnibus officijs complectitur: a φίλος, amicus, & ξενία, hospitalitas, aut ξένος hospes: & is est qui excipit vel excipitur.* Harberous.

VII. Apt to teach; διδακτικός, *ad docendum aptus,* Osea 4.6. *Piè viuere oportet, & pastorem decet se exercere, vt intemerata conscientia & bonis moribus sit præditus semper, quò doctrinam cohonestet in omnibus, & seipsum rectè factorum cunctis exemplum præstet: non tamen sine eruditione, & alijs ad munus peragendum necessarijs; Ex honesta conuersatione idoneum esse ministrum existimemus? boni mores Christianum Virum, non ministrum simpliciter indicant.* Habilitie to teach.

VIII. Gentle, ἐπιεικὴς, *lenis vel mitis, is qui de iure suo concedit pacis causâ, & qui iniurias moderatè & placido animo ferre potest: alij interpretantur sic* ἐπιεικὴς, *aquus, qui omnia non ad summum ius exigit, neque suum pertinaciter tuetur; non se contentiosum vlla in re præbet ab* ἐπι, *de, &* εἴκω, *cedo.* Gentle.

IX. Tit. 1.8. A louer of good things and good men, φιλάγαθος, *rerum & virorum bonorum amans, a* φίλος, *amicus, vel amator &* ἀγαθός. A louer of vertue and vertuous persons.

X. Righteous, δίκαιος, *iustus, qui suum cuiq; tribuit:* Iust.

XI. Holy, ὅσιος, *pius, sanctus, qui deum timet ab* ὁσία, *sanctitas.* Holy.

XII. Continent, or temperate, ἐγκρατὴς, continence, temperance, *propriè is est, qui in rem aliquam imperium habet, qui appetitum suo domino nempe rationi subijcere nouit, hæc virtus se opponit malis omnibus affectibus, & bonos ducit & regit, præ cæteris excellit, & summa est, ab* ἐν, *&* κρατέω. Continent.

XIII. A fast holder of the trueth, ἀντεχόμενος, *tenax, solicitus,* A bold and constant professor.

solicitus, qui tenax est fidelis illius sermonis, qui ad doctrinam facit, vt Apostolus ait Tit. 1. 9. *ab* ἀντί, or, *aduersum, &* ἔχω, *habeo. Atque hactenus de virtutibus singulis, quas omnes in Euangelij pastore requirit Apostolus.*

The vices to be auoided. Now for the vices which he ought to be cleere from:

For he must be as yee haue heard, vnreproueable, especially of these.

Frowardnesse. I. Not froward, αὐθάδης, *non sibi pertinaciter placens, qui suum duntaxat in opinionibus approbare solet, aliorum omnium sententiam contemnere; sua persona, iudicio, moribus contentus: hinc fit, vt interpretes varie hanc vocem exponunt,* αὐθάδης, *superbus, audax, profractus, pertinax, inobediens, iracundus, asper moribus, & difficili quadam naturâ implacabilis, quæ omnia optime istius modi quadrant ab* αὐτός, *ipse, &* ἄδω, *placeo, nam sibi ipsi placet; maior est de stulto spes, quam de hoc,* Prou. 26. 12. *væ illi, qui sibi sapiens videtur, & suo iudicio prudens,* Esa. 5. 22.

Couetousnesse. II. Not couetous, ἀφιλάργυρος, *non auarus, pecuniæ cupidus. ab* ἀ, *priuatiua particula,* φίλος, *amicus,* ἄργυρος, *argentum, hoc autem ab* ἄργος, *albus, &* ὕειον, *faunus. Nummus enim auaro est aspectu pulcher, & fructum instar fani dulcis; Cuius agitur sordidus ille vel intuitu, vel admiratione sacratus discedat nunquam auide inhians explere nequit.*

Greedinesse of gaine. III. Not giuen to filthie lucre, αἰσχροκερδής, *non turpem quæstum faciens: ab* αἰσχρός, *turpe, obscœnum, &* κέρδος, *lucrum. Cogitatio Ministri non erit in terra, terrestria curare non debet,* Phil. 3. 19.

Excesse in drinking and eating. IV. Not giuen to Wine, μὴ πάροινος, *non vino quasi assidens, non sectator vini, vinosus, vinolentus. Hic per vinum intelligitur omne genus potus inebriantis, vinum ipsum timetum, cerusia. Et ij* πάροινοι *dicuntur, non qui solum belluino more inebriantur, sed qui ad potandum fortes, & ad fundendum potum robusti, qui indulgent potationi, multo vino dediti,* 1. Tim. 3. 8. *vt vel nasus rubeat, vel palescat vultus, qui œnopolium aut domum Cerusiarij frequentant, qui mane surgunt, & prorogant ad Crepusculum vsq; a diliculo, qui demiq; redeunt & pocula subinde repetunt, a* πάρ *ad &* οἶνος, *vinum;*

num; Apud Heroditum capitur pro potu ex hordeo etiam confecto: πάροινος *Anglice*, an Ale ſtake.

V. No ſtriker, μὴ πλήκτης, *pugnax, percuſſor, cuius manus non eſt præceps ad percutiendum,* πλήκτης, *eſt vir Martij caloris, & militaris ferociæ, quàm nihil minus Chriſti ſeruos decet, qui ad lites ſuâ grauitate pacandas, quam ad ictum pugni, ne dicam gladij inſligendum, promptiores eſſe debent;* ἀπὸ τὸ πλήκτειν, *a percutiendo, quidam exponunt conuitiatorem, iurgatorem, qui linguâ ferit.* *Fighting and quarrelling.*

VI. No fighter, ἄμαχος, *non litigioſus, alienus a pugnis, a iurgijs: Interpretes vix inter hæc duo perſpicuè differentiam ponunt ab* α *priuatiua particula, &* μάχομαι, *contendo, ſine verbis, ſiue pugnis: qui omne contentionum genus vitare ſtudet Apoſtolus ad* Titum 1. verſ. 7. Pro. ἄμαχος, *dicit* μὴ ὀργίλος, *non iracundus, non pronus ad iram, non biloſus anglicè*, cholericke, teſtie, of a haſtie nature: *quam animi prauitatem multis in locis libri Prouerbiorum vituperat* Solomon. *Contentions, chiding and brauling.*

Thus we ſee how that the Miniſter muſt both be an example of vertue and flie all vice, ſo the Apoſtle teacheth and exhorteth vnto, 1. *Timoth.* 4. 12. *Tit.* 2. 7. 1. *Peter* 5. 3. heereby ſhall a man better vnderſtand that which he ſpeaks, *Iohn* 7. 17. and the doctrine of trueth: And to ſuch hee hath promiſed to ſhew his will, *Amos* 3. 7. *Pſal.* 25. 8. Such ſhall ſpeake experimentally from themſelues, for as one ſaith: *qui pius non eſt, vicunq; Scripturarum teneat intelligentiam, tamen interiorem ſenſum & experientiam verbi corde non percipit:* A godly life is a Seale to ſound doctrine.

Common people reſpect more a good teachers life, then his learning, and reuerence the perſon, and not his preaching ſo much: As *Herod* did *Iohn Baptiſt*, *Mark.* 6. 20. It adorneth the Goſpell, ſpurreth on other, occaſioneth men ſenſiblie to thinke of godlineſſe, it ſtoppeth the ſlanderous mouth of the wicked: with more boldneſſe alſo may a Miniſter reproue wherein hee is cleere. On the contrarie, a man of lewd conuerſation, occaſioneth ſcandall, hee is not woorthy to ſtand in the roome of the holy God. Such God is diſpleaſed with highly, *Pſal.* 50. 17. they cauſe *The euill which commeth by a preacher of lewd conuerſation.*

his name to be blasphemed, *Rom.*2. and his worship to be abhorred, 1. *Sam.*2.17. The Preaching of Gods word, the Lords ordinance, to be nothing accounted of. They dare not reprooue sinne, lest they blase their owne armes: Pray they cannot but formally: The wicked call not vpon God, *Psal.*14. Their words are vnprofitable, becausse their life is abominable.

Nam qui sana docet (saith Nazianzen) *& turpiter viuit, vna manu porrigit, quod altera rapit*: Chrysostome on Matth. 25. saith, *Doctor ecclesiæ benè docendo, & benè viuendo, instruit populum, quomodo debet viuere: Male viuendo instruit Deum, quo modo eum debeat condemnare.*

And assuredly searefull wrath abideth such, *Psal.*50.22: *Iam.*4.17. *Luk.*12.47. 1. *Sam.* 2.17.25. who transgresse with the lanterne in their hand, and word of Reformation in their mouthes: whose sinnes therefore must be the greater, their damnation iust, and punishment the more.

A good libravie and good maintenance.

VIII. And lastly, a Minister must haue a good librarie, meanes must be vsed, the helpe of the learned. Extraordinarie Reuelations, are now ceased. And to make vp all both to prouide things necessarie, to continue him in studie, to encourage him in labour: He must not want sufficient maintenance: Some haue sufficient, but verie many too little, caused by Sacrilegious Patrons, and other defects, begun by Antichristian practises, and still continued by carnall hypocrites, who professe hatred against the Pope for his couetousnes, heresie, and tyranny, and yet they cease not robbing the Church, by their auarice, blaspheming the Gospell by their impietie: but let them looke for their deserued reward, at the hands of God in due time.

And thus much also for these Generals which must in a Ministers calling runne euerie where throughout, as veines in the bodie, to preserue life: he will hault if any of these be wanting.

The vnderstanding findeth, memorie reteineth, the toong

toong deliuereth, a zealous and gracious heart enforceeth, comely gesture graceth, a good life beautifieth, a librarie furthereth, and a competent liuing animateth, preuents cares, and distractions of minde.

And one thus qualified is a worthie Minister, to haue place in the Church with a due regard and reuerence.

δόξα τῷ θεῷ.

IVdge me rightly, if this labour like thee, so approoue of it, and I thanke thee: but if it bee not to my will, and thy contentment, know, that Bernardus non videt omnia: *doe thy endeuour to performe a better worke heerein, I will acknowledge my defects, and be thankfull for thy labours.*